MAISTER BEZAS HOVSHOLD Prayers.

For the Consolation *and Perfection of a Christian Life.*

LONDON,
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1608.

TO THE HONORABLE AND MOST VERTVous, Mistresse Francis *Smith.*

I Do here offer vp vnto your vertue (which doth yet make you more worthy then the worth of your most honorable birth) these Vnfrenched Prayers, which the religious zeale of that reuerend man, *Beza* of Geneua, hath in his priuate Exercises powred out vnto God: To cõmend their excellency vnto you, by my iudgement, were to commend them to little; and therefore, let your

owne iudgement (as it can beſt) conceiue their worth; and your godly deuotion, in making vſe of them, ſupply whatſoeuer want of grace is come vnto them, by changing their language, in the weight and life which your vtterance ſhall giue them. To none could they be addreſſed by me, ſo fitly, both in reſpect of your vertue (prone to affect ſuch religious exerciſes) and for the reſpect and ſeruice I owe your worthie Huſband (whoſe fauor towards me doth iuſtly challenge a moſt gratefull acknowledgement;) And therfore if you will be pleaſed gratiouſly to receiue theſe

theſe Prayers at my hands, you ſhall adde to their number this one, That God (to whom they are ſent) will both here on earth, and in heauen, bleſſe you with vnſpeakable felicitie.

At your commandement moſt humbly,

I. B.

A Table of the prayers contained in this booke.

1 A prayer vpon the Lords prayer.

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7 A prayer to God for the light of his word.

8 A prayer that we may not depart from the holy Church.

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efficacy of holy Baptisme.
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13 A prayer to obtaine the vertue of Hope.
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15 A prayer for the well vsing of afflictions.
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17 A prayer for the well vsing of mans life.
18 A prayer vpon temporall death.
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life.
20 A prayer vpon eternall death.
21 A morning prayer.
22 A prayer amõg a family.
23 A prayer before meate.
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26 A prayer for him that ſuffereth much by ſickneſſe.
27 A prayer in the viſitation of the ſicke.
28 A prayer for him that feeleth himſelfe to bee neere death.

The end of the Table.

To all Christians, zealous in holy Prayers.

LVKE, 21.

The kingdome of God is at hand, watch therefore, praying at all times.

IF we are indued with the true knowledge of our estate, and condition, as also, the efficacie of holy prayers, wee should not need to be aduertised often, to present our selues before God, to offer vnto him our vowes, and to beseech his fatherly loue, or dilection, for guiding vs, by his good Spirite,

vnto the light of his truth, to encreaſe in our hearts, faith, loue, conſtancie, humility, and other his heauenly gifts, to forgiue vs our debts, to mortifie the corruptions of our nature, to clothe vs with his ſpirituall armor, againſt the aſſaults of the Diuell, the world and the fleſh, to prouide for our neceſſities, to preſerue vs from infinite dangers, which compaſſe vs round about: to be ſhort, to grant vs his holy Spirit, to guide the whole courſe of our life, to the glorie of his name, and the peace and ſaluation of our owne ſoules. For he who hath not a feeling of the great want of all theſe graces, or bleſſings, and conſequently, the neceſſitie of prayers vnto

God,

God, for obtaining the same, knoweth not himselfe, but is senseless and voyde of all feeling. By Prayer we blesse God for his goodnesse, power, wisedome, iustice, and mercy towards vs: because of our prayers, he blesseth vs, in doing vs good, and distributing his benefits amongst vs: it is vnto vs, as the soule of our soules: for that prayer quickeneth our affections, and lifteth vp our hearts vnto heauen; which otherwise would be dead in sinnes and trespasses, by following the vanities of this wicked world. Prayer is as it were the key which openeth vnto vs the treasuries of our heauenly Father, as faith is the hand, laying hold vpon those

sure

ſure and permanent poſſeſſions of eternall life, the deſire whereof, ſhould cauſe vs continually to pray vnto, and feruently to loue God. Prayer maketh, that in the miſeries of this life, we comfort our ſelues, by looking for the benefits of the kingdome of God. Prayer refreſheth vs through the remembrance of his gracious promiſes, which confirme vs in the ſame, and of the bleſſings alreadie receiued at his handes, which mooue vs in our neceſſities, to hope for the like, and waite for it, with all patience. It augmenteth in vs, a deſire to bee conioyned with him, through our Lord Ieſus Chriſt, in whom all our good doth conſiſt. It

cheereth

cheereth vs in those workes, which the holy Ghost worketh in vs, and by vs, yeelding a sweet smell to our soules, and is moreouer vnto vs, as a strong tower, and most assured fortresse, against all that might astonish vs, in this our earthly habitation: yea which is more, prayer doth somtimes stand vs in steed, to obtain of almighty God, most euident testimonies of his glorie, in matters supernaturall, which our reason should iudge impossible, as it befel vnto Moses *praying for the victory of the Israelites, against the Amalekites: to* Iosh uah *when at his prayer, the course of the Sun was stayed: to* Elias *bringing fire downe from heauen, and to* Ezechias *restored*

ſtored to health after ſentence giuen of his death: not that we ſhould ſimply attribute ſo great and profitable effects to the worke of prayer: but to the goodneſſe, loue, power and counſell of God, who worketh ſo, and by ſuch meanes as he pleaſeth in his creatures: and of his free mercie, crowneth the prayers of his elect with rewards, and with grace for grace. Theſe therefore are the fruits and benefits we are to looke for from our good God and Father, when repoſing our ſelues vpon his loue in Chriſt, and with humble and penitent hearts, we do proſtrate our ſelues before his face, to ſanctifie his name, crauing his mercie, and beſeeching him to

bleſſe vs, teach and guide vs as his children, to beleeue his word, euen as he whom we call vpon, doth deſire our good, becauſe he loueth vs, may giue vnto vs that we aske, becauſe he is almightie: and is willing to heare vs, for his ſonnes ſake, becauſe he hath ſo promiſed. But it is alſo moſt true, that according to his wiſedome, he knoweth the time and conuenient meanes, to let vs fully enioy the efficacy of our prayers. Let vs perſeuer, only asking thoſe things which are to his glory, and he will not faile to helpe vs in all our neceſſities. We are moreouer to note, that it is not the ſound of the lips which the Lord requireth of vs, vnleſſe the ſame be alſo guided

guided with the holy affections of the soule: for he harkneth rather to the heart than to the voyce, and giueth to vs openly that which he seeth vs in secret to desire with our affections mortified in his sight. Therefore we must (praying carefully) lift vp our hearts with a true zeale to God, banishing out all other thoughts, abandoning Sathan with all his baites, opening our hearts, that our Heauenly Father may thereinto infuse and powre downe his blessings. Neither ought our praier to be bare or naked, but conioyned with reading, and meditation of Gods holy word, as also fruitfull in all goodnesse.

But alas, if it be most true, that

that in all our exercises of piety we be neuer able to separate our selues from our selues, but that our corruptions will still euidently appeare, it is sure, the same will especially befall vs, when we prepare our selues to pray vnto God, and frame our petitions, according to his will: for besides that the Diuell doth at all times lie in waite, to seduce vs, so doth he, especially, at such times, seeke to creepe into our windes, to diuert our thoughts elsewhere, that they may be polluted with many blemishes: notwithstanding, that they of themselues, sufficiētly go astray: yea our vanity, imperfection, and coldnesse, doth many ways bewray it selfe, that

that we may well ſay, in one word, no man prayeth rightly, but he, whoſe mouth and minde Chriſt doth direct with his ſpirit. And therefore hath he deliuered vnto vs, a ſacred forme, for all holy prayers, in that prayer which is vſually termed, The Lords Prayer, *wherein, he hath ſet downe the perfect rule, whereby, we may rightly forme our petitions, and keepe them within their bounds: that is,* The glory of God, and our ſaluation. *And this are we diligently to note, as being aſſured that ſo we ſhall be heard, albeit our frailtie do hinder vs, from praying with that zeale, feeling, and feruency of faith, which true prayer doth require. Let*

vs winfrom our ſelues ſo much as we may, calling to mind for our comfort, that we doe offer our prayers, to the father, in the name of his welbeloued ſonne, and by his owne mouth, couered with his righteouſneſſe: who therefore will accept of them, according to his promiſe, but withall, let vs alſo remember, that ſuch, who vſe many times to ſay, O Lord helpe vs, *do not, notwithſtanding, therby obtaine ſaluation: but they, who do his will, and to that end, doth he command vs, that we haue his word dwelling peaceably in our hearts, that we may be ready to performe euery good work.*

Theſe things, therefore, being by God conioyned vnto prayer,

prayer, let vs take great heede, that we ſeparate them not, conſidering, that by the ſame, we conuerſe with our father which is in heauen, and ſo enioy, the fulneſſe of his bleſſings: for when ſoeuer we apply our eyes, or our eares, to thoſe things, which he declareth vnto vs, in the holy ſcriptures, he ſpeaketh vnto vs, and calling vpon his name, we ſpeake vnto him.

Moreouer, in as much as naturally we are but little inclined, or rather vtterly careleſſe, of theſe ſpirituall exerciſes, it wil not be amiſſe, if we reſtraine our ſelues, to prayer, at certaine houres of the day: not for ſuperſtition, but to withſtand our ſlouth, ſlackneſſe, and other world-

worldly matters, which otherwise might induce vs, to ouerslippe diuerse dayes, without any practise of this duty. Dauid *bearing vpon his shoulders the burden of a great Kingdome, prayed morning, at noone, and at night: yea seuen times a day, did he sing praises to God, day and night meditating in his Law. Now therefore (gentle Readers) feeling my selfe toward the declining euening of dayes, with a tast of so manie solide and permanent ioyes, as are daily to be found in prayer: and withall, being inflamed with a desire, to finish the rest of my course, in this sweete labour, which I finde to bee accompanied, vvith so large a recompence,*

pence,

pence, I haue here formed for my ſelfe, and for any other, that liſt to reade it, this ſmall manuell, of holy, ſhort, and familiar prayers, grounded vpon the texts of ſcriptures, ſuch as are indeed, to inſtruct, comfort, and make vs perfect in faith, loue, conſtancy, and to be ſhort, in all Chriſtian life. Be of good cheere then (all godly ſoules) and let vs vnite all our petitions, in this ſo deuout and profitable an exerciſe, of all true faithfull people. Let vs pray, and meditate, if not inceſſantly, yet at the leſt, daily at certaine ſet houres, and as often as we may, as well in the congregation, as in our families, morning and euening amongſt our houſhold, as alſo in our

our ſecret chambers. Thus ſhall we with our lips, vpon the Altars of our hearts, offer vp, many acceptable ſacrifices of ſweet ſauour before his preſence, whereof, the benefite will redound to our ſelues, in that God will bleſſe vs, in our vocations, workes and labours. Oh, how happie ſhall theſe men then be, whom the Lord ſhall finde thus watching and praying: for they ſhall depart vnto him in peace, in the contemplation of his glory; which grace, God graunt vnto vs all. Amen.

HOLIE PRAYers of a faithfull Soule.

FOR THE CONsolation and perfection of a Christian life.

The first prayer,

Vpon the Lords Prayer.

When you pray, vse no vaine repetitions, as the Heathen: for they think to bee heard for their much babling. Be yè not like thē therefore: for your Father knoweth whereof yee haue need before ye aske of him. After this manner therefore pray ye.

Maister Bezaes

Mat. 6.

Our Father which art in Heauen.

O Lord GOD almightie, the knowledge of whome is life. whome to serue, is to raigne, and vnto whome to pray, is the ioy and peace of the soule. we cannot know thee, but in thine owne image Iesus Christ, and that by the operation of thy spirit: neither serue thee, except we follow thy word: neither call vpon thee, but in the name of the same Christ, & according to that forme which

himſelfe hath prescribed vs Thus euerie faithfull creature saith vnto thee. Our Father, giue vnto vs, forgiue vs. For thus hath thy sonne, the head of that vnion, which is among all Christians, commanded, that our prayers should be common for all thy people, as beeing all one bodie, which thou gouernest by one onely spirit: and forasmuch as our beeing dependeth vpon thee onely, and beeing in our birth corrupted by sinne, thou makest vs to be renewed vnto righteousnesse through the same eternall word, wherby thou hast created vs, wee

doe rightly call thee, euen by a double right, Our Father. A happie and louing beginning of prayer, wherein the new man reconciled vnto thee, in Iesus Christ, thus speaketh to thee his Father: I do beleeue that I am of the number of thy Children, through thy mercie, which it hath pleased thee to vouchsafe me; and therefore (O my God) I cannot see doubt hereof, but that thou dost louinglie heare me, and art inclined to helpe me and to relieue me in all my necessities, considering thou art in heauen, euen according as being

ing in all places, thou art as it were in no place: for thou art wholy an infinite ſpirit, & inacceſſible light, whoſe name is (I am) namely of a ſole, true, eſſence, eternall, immutable and incomprehenſible, and from whome all nature, whether celeſtiall, or terreſtriall, both through grace, borrowe his eſſence and ſubſiſtence. Thus art thou aboue, in ſuch wiſe, that being out of euery place, thou art aboue all this great vniuerſall world, in the ſeate of thine owne glory, from whence, thou doſt imbrace both heauen and earth, and with thy prouidēce, ſuſtain

them. As also, in some sorte thou art aboue all things, because they do all depend and beare themselues vpon thee, who likewise dost by thy subtilitie pierce into them, more neerely vnto euerie creature thē the same is to it selfe. Notwithstanding, thou art in heauen, so far forth, as that the exquisite workes of thy hands, do the better appeare therein. And thou dost in an especiall manner inhabite the high heauen: for there doth thy Maiestie shine with open countenance: beside, thou art with thy gratious presēce in the soules of the righteous, which do harbour thee as a

Father

Father in their harts.

Hallowed be thy name.

FOr O Lord, ſith thou art my father, reaſon requireth, that aboue all things, I ſhould deſire thine honor But euerlaſtingly, for euer and euer, thy name is holy, and the glory therof infinit. My prayer then bringeth nothing to thy greatneſſe & excellences: but yet I may heere deſire, that thy name both of it ſelfe, and by it ſelf moſt holie, may be ſanctified, and exalted in me, & in all men, and in all places: whereby my ſelfe doe alſo

obtaine that holines, which is conuenient for the true childe of such a Father, vnto whome all vncleannesse is displeasing.

Thy kingdome come.

BVt who can impeach thy kingdome, O eternall God, who hast created all things for thy seruice? Thou raignest ouer all; for the heauen is thy throne, & the earth thy foote-stoole: yet I beseech thee, be vnto me as a father in mercy, not as a Iudge in thy iustice, thou raignest in thy word, which thou hast reuealed, and inspired, and I be-

beſeech thee, euen for thy glorie ſake, that this thy booke of life, may bee opened to all people, that therby al nations may worſhip thee: thou raigneſt in thy Church, and I pray that ỹ number of thy elect may be ſhortly fulfilled. Thy kingdome is thy grace, and I beſeech thee to make me as capable thereof, as thou art liberall.

Thy will be done in earth, as it is in heauen.

MY will O Lord, is altogether peruerſe & depraued, except it bee formed by thine, wherein reſteth

steth and consisteth all my good: create in me this holy will, and giue me grace to fulfil it, in all my thoghts and wo3ks: (fo3 what can I haue, but what thou giuest mee?) To the end that in obedience of faith, I may do that which shall bee acceptable in thy sight, euen as the Angels in heauen do obey thy voice.

Giue vs this day our daily bread.

FO3 Christ our Lo3d and Doctour, hath so contrined ỹ petitions which wee make vnto thee, that in seeking first the glo3y of thy name

name, he will, that withall, wee ſhould haue experience of the riches of thy goodnes in all things, neceſſary for this life. Thus wilt thou (O mercifull Father) recompẽce with infinit benefits, euẽ our ſimple cogitations of thy brightnes of thy glory, and crowns thy gifts in vs with grace for grace. We doe therefore daily craue our bread, and thou doſt alſo giue it vs, that is to ſay, euen all that is neceſſarie for our maintaynance heere beneath: yet doſt thou preſent vs with one bread farre more excellent and profitable, euen the bread of Angels, and of

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the bleſſed ſpirits: giue me therefore (O Lord) Jeſus Chriſt, God and man, that of him I may liue for euer, ẏ my vnderſtanding may be enlightned wͭ his truth, & my hart kindled with the fire of his loue, that I periſh not.

And forgiue vs our treſpaſſes as wee forgiue them that treſpaſſe againſt vs.

OUr ſinnes as debts do binde vs to death (which is their rewarde) & to hell which is their graue they are as a ſtrong barre, to keep vs from coming to thee (O moſt holy God) yea which is more, they are as

a cloud ꝧ ſhadoweth thine eies, from looking fauourably vppon vs. And therfore the moſt conuenient preparation to prayer, is with an humble, and truly penitent heart, to faithfully confeſſe our ſinnes: for ſo thou wilt vouchſafe to grãt vs remiſſion of the ſame, in the name of thy Sonne our Sauiour, in imputing vnto vs his righteouſnes. Yet herein (O Lord) is thy frée mercie very great, that thou alſo giueſt vs power to pardon thoſe that do offend vs, and by ſo doing, to obtaine thy grace: for what offence can any man committe againſt vs, (poore

worms of the earth) considering that we do so often, and so grieuously offend, (O King of Glory) and in such sorte, that if euery creature should arme it selfe to hurt vs, yet would not the least iniurie that we commit against thee be sufficiently reuenged. Yet doest thou vouchsafe thus to testifie thy infinite goodnes, accepting as a sweete sacrifice, the obiation of our hearts reconciled, and fully vnited with our neighbours, like as contrariwise no part of a hatefull & peruerse heart can delight thee.

And lead vs not into temptation, but deliuer vs from euill.

FOr, as through thy mercie, thou ſuffereſt not Sathan (the author of all temptations) to ſeduce thy children, neither ſinne to ouercome them, ſo whē thou wilt punish man in thy iuſtice, they remaine depriued of thy protection, and vnder the power of the Diuell to be ſubiect to his tyrannie, and to liue in a reprobate ſence, hereof do we therefore reape this ſingular conſolation, ẏ this great aduerſarie of our ſalnation

can

can do nothing against vs, vnlesse ỹ giue him leaue; & wheras sometimes thou causest vs to bee tempted: thou dost it as a father, to chastice vs for our transgressions, or to make vs more triumphant and victorious in the triall, which it pleaseth thee to make of our faith and hope for thy glory, and our owne good, or for the edification of our neighbors.

For thine is the kingdome, the power, and the glory for euer and euer.

LIke as (O my God & Father) I beganne my prayer,

prayer, by the hallowing of thy name, ſo is it meete and iuſt that I ſhould end it by the exaltation of the ſame: as thy children, who bounding their bowes, with the onely care of thy honour may aſſure themſelues to obtaine the fulfilling of the ſame, in the ſole perfection of thy glory, Sobeit.

The ſecond Prayer.

Vpon the Symbole or Articles of Beliefe.

I bc-

Maister Bezaes.

I beleeue in God the Father Almightie: &c.

1. Cor. 15.

Before all things I haue deliuered vnto you, that which I haue receiued, namely that Christ died for our sinnes, according to the scriptures, and that hee was buried, and that hee rose againe the third day.

Lord God gouernour of the whole world, immortal, inuisible, and only wise, for whose glory all things are. It hath pleased thee, according to the de-

decree of thy vnſearchable counſell, that man, formed after thy image, and falling through miſtruſt and curioſitie, ſhould by faith, be reſtored to the excellencie of his nature, & as hee ſought knowledge aboue thy commandement, and ſo ſtrayed from thee, and wandred out of thy kingdome, ſo hee ſhould bee reunited, and reduced into the path of ſaluation, by beleeuing thy onely word in the promiſed Meſſias, bending the power of his ſoule, to the knowledge of thee, in embracing the preaching of the croſſe, which the world would accompt folly. But becauſe we

we al are borne blind, and corrupt in our vnderstanding and wil, it therfore followeth, that all the imaginations and thoughts of our hearts are at all times nothing but euill, our knowledge but vanitie, our learning but ignorance, our iudgment but errour, our vertue but pride, our wisedome but follie, the viuacitie of our spirit, but the instrument of ruine, our delight but filthines, our faith but incredulity: our hope but fancie, our charity but coldnes, to be brief, our pietie but hypocrisie or superstition, and our righteousnesse but couetousnesse

or

or ambition. So (O Lord) we of our ſelues are not capable, ſo much as of any good thought, vntill thou that knoweſt how to draw light out of darkeneſſe doſt returne to recreate vs, and by thy ſpirit to ſhine in the firmament of our ſoules, to the end to frame vs to euery faithfull diſpoſition and obedience, and ſo to make vs beleeue in the Goſpel of thy grace, and in the myſteries of our ſaluation. I do therefore beſeech thee (my God) according to ỹ efficacie of thy vertue, to change in me all that I haue of my ſelfe, euen my rockie & ſtony hart, and to make it

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pliable, and flexible, vnto ẏ voice of my redæmer, who is come accoꝛding to thy pꝛomise, to the end, tha t w̄ a full and liuely faith, I may cleaue to his eternall truth, foꝛ to compꝛehend, accoꝛding to the measure of the gift of thy grace, the summe and perfection of all spirituall wisedome, which is taught vs in the articles of the true faith and sound pꝛinciples of religiō. Surely my soule is ouermuch inclined to incredulity and mistrust, neither is it any way able to perce into these high & pꝛofound secrets of piety, where we haue a full declaration of all ẏ figures

and

and prophecies of the Law, with a moſt pure and perfit doctrine of foure points, which are the end of all religion, and in regard wherof it is called Catholik. For we find thee there (thou onlye and true God) the Father, author and gouernour of all things by thy almighte power, goodnes, & prouidence. Nert is our Lord Jeſus Chriſt (thy word and eternall wiſedome) therein taught vnto vs, together with the holy hiſtory of our redemption. Thirdly, we there finde the holy Ghoſte (the infinite vertue of thee, the Father, & of the Sonne) three perſons of one ſole, & ſimple

simple essence, and in equality of glory. And finally therein is shewed vnto vs, ẏ Church, with a descriptiõ of these celestiall graces, which thou pourest vpon her, wherof the forgiuenes of sins is the summe, & life euerlasting the only scope. Giue therefore vnto me (O mercifull father) of this thy spirit, of reuelation, of grace and of mercie, to ẏ end that the brightnesse and operation thereof may make my soule capable of these great mysteries of thy Kingdom, so farre forth as may be expedient for me to know, for the seruice of thy glory, and my owne saluation, that I may

may obtaine the onely true & ſound knowledge whoſe ſubiect and end is the only true, ſolide, and ſoueraigne good, both of men & Angels namely to knowe thee, to glorifie thee, & him whom thou haſt ſent, the Sauiour of the worlde. So that with my heart I do beleue before thee, and before all men, I doe with my words and works, confeſſe this acceptable meſſage of the Meſſias come, borne in the Citie of Dauid, which is Chriſt the Lord God, manifeſted in the fleſh, iuſtified in the ſpirit, ſeene of the Angels, preached to ỹ Gentiles, beleeued by the

elect, & exalted into glorie, for our righteousnesse, holinesse, and glorification: and further also (O Almightie Lord) print in my hart the feeling and knowledge of this thy vnspeakable goodnesse and loue, extended vnto vs miserable sinners, in that thou hast giuen vnto vs in sacrifice, thy onlie Sonne, sauing vs by the only merits of his death, to the end, that as the efficacie of thy loue hath redounded vnto me wretched creature so I may also sufficiently meditate vppon thy great mercie, incessantly yeelde thanks vnto thee, and feele thy eternall consolation, vntill

vntill that I departing in peace towards thee my Father, which art in heauen, may obtaine full knowledg of thoſe things that thou haſt giuen me to beleeue, & in the perfect contemplation of the ſame, ỹ ſoueraigne good of Angels and Saints Sobeit.

The third Prayer.

Upon the Decalogue, or ten Commandements.

GOD ſpake all theſe words, ſaying, Heare O Iſrael: I am the Lord thy god that hath brought thee out of the land of Egypt, out of

the house of bōdage: Thou shalt haue none other Gods before me, &c. *Exod.* 20.

LOrd GOD almightie, the Author of all righteousnesse, and perfection of life: Yea euē thou that art essentially Iustice, perfection and life. I do truly know, that man created righteous and perfect, & by cleauing to thee, blessed (but frœ and mutable) hath through sin, turned frō thée, plunging himselfe headlong into the sinke of vnrighteousnesse, imperfection and death. The which hath depriued him of all power to obay

obey the Law, and conſequently bereaued him of ỳ reward of eternall bleſſednelle. And albeit of eſpeciall grace thou doſt call vs, by the Goſpell, to the free righteouſneſſe of Chriſt, to the end, that beléeuing in him, wee might conſeſſe him, for the obtaining of ſaluation; Yet are wee neuertheleſſe ſo much inclined to diſtruſt, corruption, and diſorder, that hardly we are entred into the way of his vocation, but we retire immediatly, ſtraying out of ỳ courſe which might purchaſe vnto vs the prize; and ſo through our works, deny our faith, & our profeſſion.

Now as the first and principall maner of thy honour, (O onely true God) consisteth in beleeuing, and reposing our whole confidēce in thee alone: so the second and inseperable from true faith, resteth in obedience to thy holy and good will. For wee must be doers of that which thy holy word teacheth vs, and not hearers only, deceiuing our selues. Thou hast chosen & adopted vs to bee thy Children: but it is vpon this condition, that we should be reformed to the Image of Iesus Christ, the first borne, and inheritour of all things. Thou hast chosen vs to be

his

his Temple: now his habitation cannot be but holy, for thy ſpirit dwelleth therein. Thou haſt redéemed vs with the price of his bloud, & that to the end thou maiſt bee glorified both in our bodies and ſoules. Thou haſt freed vs from ſinne, euen to the end we might be ſeruants to righteouſnes. Thou haſt giuen vs the ſaiuour of the World, to be our iuſtification: but to the end alſo that we poſſeſſe him in ſanctification. Thou wouldeſt that he ſhould die for all men, euen to make him liue in thy elect, and they in him. And this is the reaſon wherefore the inſtitution of our faith,

together with the ſpirituall conſolations that ſupport ẏ ſame, is accompanied with the ten precepts of thy law, the certaine and aſſured meanes to honour & ſerue thee, in liuing religiouſlie to thy glory, and vprightly to ẏ profit of our neighbors. For albeit in the Goſpel we bee free from the rigor and puniſhment of the Law, yet neuertheleſſe, ẏ rule of pietie and holy life contayned in the Decalogue, abideth with vs, as a perpetuall patterne, whereby to frame our temporall courſe of life. And accordingly we do alſo conſider of it in two parts, according as it pleaſed thée, O

Lord,

Lord, to write it with thy finger, and to deliuer it vnto *Moſes*, in two tables of ſtone, for thy people, whereof the firſt containeth foure Commandements, of our duetie towards thee, & the ſecond ſix, of that which we owe to our neighbors: Alſo the ſumme and fulfilling of all theſe holy precepts importeth that we loue thee, (O onely true God) with our whole heart, ſoule, and thought, and then all other men, (eſpecially ỳ houſhold of faith) as our ſelues: But O Lord, ſuch is the weakeneſſe of all fleſh, that there is no man able to attaine to the perfection of thy Law: &

yet thou willeſt, that herein thy children ſhould comfort themſelues; that there is left vnto them, ſome meaſure to approach thereunto, and ſo to be acceptable vnto thee; namely whē w̄ their whole ſtrength, preuented by thy grace, they ſtudy to attaine the end of thy word, walking and going forwarde by the ſteps thereof, and ſtill with ſighing for their infirmities. For all the faithfull may ſo beleeue, ẏ with thee their Father there is mercy for them, in thy welbeloued ſonne Ieſus Chriſt, I beſeech thee therfore, O my God, to caſt vpon mee, the eye of thy clemencie, and good-

goodnes, thereby through thy effects of thy ſpirit, to reſtore in my ſoule, the breaches of ſinne, to illuminate my vnderſtanding, and to poſſeſſe my heart with the loue of thy truth, to the end that in all knowledge and obedience of faith, I may conſtantly walke in ỹ paths of thy law; ſo ỹ I may worſhip, feare, and loue thee, as the Lord, to whom I wholy owe my ſelfe: for thou haſt created mee, and which is more, redeemed me from eternall death, whence I do alſo learne to loue all men in thee, and for thy ſake, becauſe they beare thy image, ſo that perſeuering thus in

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the duty of my vocation, I may so much the rather fele thy peace in my conscience, and thy blessing vpon al the woorks of my hands, that filled with dayes, I leaue my life, to enioy rest eternally, Amen.

The fourth Prayer.

To one onely God in Trinitie of persons.

God in the beginning created Heauen and earth, the word was with God, and this word was God: & the spirit of God moued vpon the waters. *Gen.* 1. *Iohn.* 1.

O eter-

ETernall, true and onely God in three perſons, coequall & almightie, of one ſole, and ſimple eſſence, inuiſible, and infinite. The Father, the word and the holy Ghoſt, who beeing the ſoueraigne good, ſufficient to thy ſelfe, needing no new matter, wouldeſt not for euer inioy thy glory alone, but according to thy vnmeaſurable and altogether incomprehenſible goodneſſe, reueale thy ſelfe at thy good pleaſure, in foure workes altogether diuine and ſingular. (The creation of the world, and of all nature: the redemption of mankind:

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the building thy church, and thy graces the same:) O lord who onely art in truth, permanent and stable: through whome euery thing is, that is, in respect of whome, all is lesse then nothing, who giuing by thy word beeing to that that was not at all, hast out of a confused, void, and dark substãce, drawne light, beauty, and order, stretching forth the heauen as a vault or tent vnder the same, the earth, and the inhabitants thereof, who hast made all things in number, weight, & measure: and from whose prouidence doth proceede, the moderation and gouernment of all that is, whether it

it liueth, feeleth, or vnderſtandeth: O holy, thrice holy, admirable, and amiable, who being righteous, wouldeſt not ſuffer man, made after thy image, to go vnpuniſhed when he had ſinned, and who, beeing mercifull, haſt not left him without grace: who, being good, haſt not neglected the leaſt of thy works, euen to the haire of a beaſt, the lightest fether of a foule, and the leaſt flower or leafe of graſſe, in euery of theſe things, grauing certaine tokens of thy glory & maieſtie by the harmony & agreement of all theſe ſmall creatures with the greateſt of the world: O Father, and

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moderator of all things! I beseech thee, let thy eternall wisedome reach to me euen through the light of thy spirit which seeth all things, which soundeth all things, which searcheth into all things, and which with his presence of grace, maketh his residence, in all peaceable cogitations, to lift them vp by the effects of his gifts, vnto the sanctuary of thy supercelestiall pallace, there to make them see, heare and worship, in spirit and truth the diuine maruails of thy kingdome, and the mysteries of the adoption of thy elect. So that beeing thus taught by the most sacred

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Oracles, I beliue in heart, & with vnderſtanding meditate vpon the true and eternal exiſtence of thée (O Father) borne of none, the firſt Soueraigne & Almightie cauſe of all things: and eſpecially of our ſaluation through the loue of thee (O Sonne) eternally begotten by the Father, and by whom he hath made all his workes, who art the principall cauſe, which giues vs life and happines, according to the fulneſſe and perfectiõ of thy loue, and of thée (O Holy Ghoſt) from all eternity proceeding from ỹ Father and the Sonne, and by whom all creatures do ſub-

ſiſt

sick, & saluation is communicated vnto vs: three persons, of properties distinct, yet not seperate in vnitie of essence, and equalitie of glorie; in thee one, & true God, not created, infinit, and almightie, and the God of thy people. And that through this healthful knowledge, I doe worship, serue and call vpon thee only for euer, without declining frõ thy word. Wherupon likewise, through a stedfast faith in thy promises, depending vpon an assured hope, and true loue, I do more and more drawe vpon my selfe the fauour of thy holie blessings; to the end that as the Angels a-

boue

boue do praiſe thæ, ẏ powers of heauen do bleſſe thee, and al the ſpirituall armies do magnifie thee, I likewiſe may heere below haue this felicitie, to finiſh my courſe in ſinging thy praiſes, and ſo leauing this terreſtriall life, to ioyne my ſelfe altogether to the celeſtiall, with thoſe bleſſed ſpirits in ẏ full contemplation of thy face, to ſing with them without end this ſong of perfect ioy (Glory be to ẏ Father, that hath created vs, Glory be to the Sonne that hath redeemed vs, Glory bee to the Holy Ghoſt that hath ſanctified vs, Glory bee to the moſt high Trinity, one only God

and

Maiſter Bezaes
and Lord, whoſe kingdome is euerlaſting.

The fift Prayer.

For the obtaining of the knowledge of God in Ieſus Chriſt.

The word was made fleſh, and dwelled among vs, full of grace and truth, the Image of the inuiſible GOD, which is Chriſt the Lord; who by himſelfe hauing purged our ſinnes, ſitteth at the right hand of the Maieſty in the higheſt places. *Ioh.* 1. *Col.* 1. *Luk.* 2. *Heb.* 1.

O God

God and Father of our Lord Chriſt Ieſus, and of al them whome in thy loue thou haſt giuen to him to be his brethren, it hath beene thy good pleaſure, to ſettle our true and onely felicitie in the knowledge of thy holy name, and the effects of thy grace. But we are vnable to know thee, or to feele the efficacy of thy loue toward vs, but only in ỹ ſame Chriſt, who is the brightneſſe of thy glory, and the engrauen caracter of thy perſon, God with thee, and man with vs. By this thy eternall word thou haſt created all the world, giuing vnto vs

vs the first testimony of the manifestation of thy wisdome and prouidence. But thou giuest vnto vs, a more singular benefite in the miraculous worke of our redēption, which doth moreouer represent vnto vs, both thy great goodnes and loue, and thy Iustice, and infinite power. Thy loue in that ỹ hast vouchsafed freely to redeeme man, who proud and vnthankfull, withdraweth himselfe from thee his Father and Benefactor, to surrender himselfe vnto Satan the enemy to our saluation, & of the honour of thy name Thy Iustice; in that thou hast not spared the bloud of

thy

thy innocent ſonne, to the end in his ſufferings to iuſtifie thy goodneſſe and mercie. Thy power, in that for the accompliſhing of this ſupernaturall worke, thy word, which from all eternitie was reſidēt in thy boſome, of one eſſence and glory w̄ thee was made fleſh. Neuertheleſſe I doe very wel know, that the depth of theſe profound myſteries cannot be diſcouered to our ſences, likewiſe that ẏ treaſures of thy wiſedom, of thy counſell, and of thy iudgements, are a very bottomeleſſe gulph, and thy wayes vnpoſſible to bee found out. Alſo, O Lord I do not raſh-

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ly enter into ý place, which is forbidden me, neither wil I imitate my first Father *Adam*, who coueting to know too much stretched forth his hand vnto the forbidden tree, & desiring one onely fruite, was depriued of all the rest. I do only with flexible heart embrace, and carefully in my cogitation, according to the measure of thy gifts, meditate vpon ý secret of godlinesse, which I haue receiued by the preaching of thy gospell, and do in part know it attending vntil that beeing deliuered frõ sinne and corruption, I may see thee face to face, and in presence behold, that which

now

uen. Of this ſo ſingular a benefit, let the remembrãce be alwaies before my face, that I may offer vnto thee (O my God) the ſacrifice of thankſgiuing all the dayes of my life, ſo that hauing my redeemer for a perpetuall obiect, and ſure foundation of my faith, in the knowledg of thy name, I may throghly learne Chriſt, not only to beleeue by his word the ſacred hiſtorie of his conception and birth, with his office of a ſouerſigne King, great Prophet & perpetuall lawgiuer of his Church, alſo his paſſion, death reſurrection, & aſcention, but alſo, that in full aſſurance in his promiſes.

ſes, I may appropriate to my ſelfe the gifts and graces which he purchaſed for vs, by fulfilling that charge that hee had receiued from thee, O Father, to the end, through him, to make vs worthy of thy ſaluation: ſo as I may comfort and wholy repoſe my ſelfe vpon his obedience & righteouſneſſe, ſhewing forth and ſealing this my hope by good workes to thy glory, O eternal God and the peace of my conſcience. So be it.

The ſixt Prayer.

For

For obtaining the gift of the Holy-ghoſt.

By the eternall Spirit, Chriſt hath offered himſelfe to GOD, the ſpirit which ſoundeth the profound things of God: which alſo teſtifieth with our ſpirit, that we are the childrē of god. *Heb.* 9. 1. *Cor.* 2. *Ro.* 8.

O Lord God almighty, we do learne in thy word (the vnchangeable truth) how without confounding any thing in the three perſons of thy moſt ſimple Deitie, or ſeparating the onely

and indiuisible substance thereof, each person retaineth that which is proper to it selfe in the works of thy hands, especially in ỳ which cõcerneth our saluation. So the beginning of all & euery action, is properly attributed vnto thee, O Father of the whole world, and to Iesus Christ, the wisdome, the counsel, and the order, to dispose all things, and to the Holy Ghost, the virtue and supporter of all thy workes. Accoording whereunto wee also doe acknowledge from thy loue, and from thy eternall decree, that which thou hast prouided for vs in thy sonne (very God made very man)

now I ſee as it were in a very darke Glaſſe. I beſeech thee therefore, my GOD, vouchſafe, by the light of thy ſpirit, to addreſſe and guide mee to the faithfull knowledge of this great Sauiour, whom thou (Father) haſt promiſed from the beginning, and in the latter times reuealed in ſignes & wonders ſurpaſſing all miracles, to the end that being inſtructed by his doctrine, I may by him and in him, know thee to be the eternall liuing God, and the God of thy people, that according to his word I may worſhip and ſerue thee in ſpirit and truth, and in his name call

pon thee only in full confi-
dẽce of thy mercie, accomp-
ting him the onely subiect
thereof, and the only medi-
atour of my saluation, who
died for my sinnes, & rose a-
gaine for my righteousnesse
euen (O Lord) because it
pleased thee in this manner
to ordain of the estate of hu-
mane nature, the worke of
thy hand. For who was thy
counceller? and what haue
we, that we haue not recei-
ued? graunt me therefore in
the study and meditation of
so manie mysteries, so high
& so wholesome, that I may
humbly condiscẽd to thy di-
uine counsels, in worship-
ing them with this resoluti-
on

on of thy Apoſtle, that I wil not knowe any thing but Chriſt, neither poſſeſſe any thing but him, ſith that in him, the treaſures of al wiſdome doe conſiſt, and that they who lodge him in their hearts, haue thee, O God, verily preſent, and doe enioy thee and thy benefits. Make me alſo to feele and confeſſe this neceſſitie common to all the Children of *Adam*, that for ȳ cancelling of this obligation, which held vs bound to eternall death (the iuſt rewarde of ſinne) wee were forced to haue this great King of heauen, holy, innocent, and ſeperate from all ſinners, to

be our high Priest, our sacrifice & oblation, vpon the Altar of the crosse, to the end O Lord, that according to thy vnsearchable decree, grounded vpon mercie and iustice, thy welbeloued son hauing to him-selfe vnited our nature the bondslaue of Satan, might leade it to the combate, directing it how to ouercome this great aduersarie: And this hath he don, obtayning for vs the victory, when he brake the sting of death, and the bonds of hell, and that he rose out of the sepulchre, carying with him this humane nature as the earnest peny of our hope to thy right hand into heauen.

man) ſuch a mediatour and ſauiour, as was neceſſary for vs: and we do render vnto him the honour of the fulneſſe of thy loue towards vs and of that perfect obedience which he hath yelded to thy ordinance, euen to the death of the croſſe for vs in moſt bitter anguiſh, as alſo from the vertus of the Holy-ghoſt we do confeſſe the efficacie, and healthfull application of this great and principall workmanſhip of our redẽption.

But thy wiſdome, O Lord, reſteth wholy in myſterie, that is to ſay, it is hiden, except vnto thoſe to whõ thy ſpirit giueth light.

For true it is, that Christ calleth all men vnto him by his Gospell, spreading forth to ỳ effect, his light throughout the whole world. Who so followeth him, shall not walke in darknesse; for he is the Sunne of righteousnes, & the way to goe to heauen: But his sheep only do heare his voice, and follow him; as also he knoweth them & giueth vnto them life euerlasting: euen by the meere efficacie of his spirit, which quickeneth and lightneth al thy elect, O God, to make them in thy word to behold the only lampe of thy Kingdome, the knowledge of saluation, the stedfast good of

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the ſoule, and ẏ ſure & only meanes to obtaine ẏ ſame: all people may read thy ſacred writings, only they can gather ẏ ſẽce toẏ peace of their ſouls, whõ it pleaſeth thee, as a father to illuminate frõ aboue: For ſo may they ſée how inẏ croſſe of Jeſus they do obtaine their triumph: in his ſhame, their glory: in his paine, their peace: in his teares, their ioy: in his ſorrow, their comfort: in his death, their life: in his reſurrection, the fulneſſe of their hope. I beſeech thee therefore, my God, to powre vpon me this thy ſpirit of wiſdome, and reuelation, and grace, and mercie, through the

the force of his beames, to scatter the darknesse of my vnderstãding, and with the propertie of his fire to purifie my peruerse affections, with his celestiall lamp to kindle in my heart the true zeale of his glory, with his holy oyntment, to enbalme my conscience with his sacred oyle, to reioyce & refresh my bowels, and with his vertue to renew in mee an vpright spirit, to ỹ end that my soule thus cleansed from the dead works of the flesh, may be replenished wỏ faith working all righteousnesse, wherby to ouercome all the enemies of my peace, (Sathan, the flesh, the world, & my

my owne lusts.) But aboue all things, O Lord, make ý by the efficacy of thy holy ſpirit, I may obtain the true and firme conſolation of the faithfull ſoule, the height of his ioy, of his quiet and content, and the infallible direction to his perfectiõ, namely, the aſſurance that thou my heauenly Father, haſt adopted me into the number of thy childrẽ, by that grace that thou haſt giuen vs in Chriſt, who was made our wiſedome, righteouſneſſe, ſanctification, and redemption. And that beeing ſo ouer-ſhadowed with the hope of Chriſtians which neuer at all confoundeth, I may

be

be supported, euē to the end of my daies, by thy holie spirit, which then especially may helpe my weakneſſe, that I may yeeld vnto thee, (O my god) my laſt grones, to thée acceptable, and to me salutiferous, as beeing in ỳ throne of thy glory approoued capable of the contemplation thereof in the heauenly Ieruſalem, through thy goodneſſe and mercy in Jeſus Christ our Lord. To whom with thee, O Father, and the holy spirit, one only God, bee all honor, glory, ⁊ dominion for euermore. So be it.

The

The ſeuenth Prayer.

To craue of God the light of his word.

God hauing at ſundry times and in diuerſe manners, ſpoken to our Fathers by the Prophets: In theſe laſt daies he hath ſpoken vnto vs by his Sonne. All Scripture is giuen from aboue by inſpiration, & is profitable to teach, to cõuince, to correct, & to inſtruct in righteouſneſſe, that the man of God may be accompliſhed, & perfectly inſtructed to all good works. *Heb.* 1. *Tim.* 3

LORD

LOrd God eternall, who knowest that euery man is but flesh, and that flesh is but corruption, so that although thou hast endued him with a reasonable soule which doth distinguish him, from other creatures, yet his light is notwithstãding conuerted into darknesse, when thereby he seeketh to penetrate into the glory of thy kingdome, and the mysteries of thy grace: who knowest that this poore blinde borne destitute of thy supernatural light, doth in lieu of his GOD, forge to himselfe an Idol, & instead of truth, taketh lies, for thy word

pliſh and make my ſelf perfect in theſe foure cheefe principles of the doctrine of Saluatiõ which arefully taught at large. (The knowledge of thée the true God, & the God of thy people: the knowledge of faith, of pietie, and of righteouſneſſe.) Whereby I may obtain the end of my being, and therein euen my Soueraigne felicity, which is to know thee, to glorifie thee for my God, to beleeue thee, & in thée, Jeſus Chriſt, and in Jeſus Chriſt, to loue, feare and ſerue thee, according as thou doſt command vs, and in all things to obſerue equitie towards all men. For thus are thy chil-

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dzen bound to learne, accoz-
ding to the measure of the
gift of thy grace, thy father-
ly loue, in thy welbeloued
son, namely by conioyning
therto the feare of thy name
that is to say, that reuerence
that causeth vs in humilitie
and obedience, to shunne e-
uill and do good and to em-
brace righteousnesse, & cha-
rity. Walking in this sort,
O Lord, vnder thy conduct,
in the Cõmunion of Saints
I shall want nothing to my
comfort or perfection, and in
good time, a depart (my life
beeing ended) to receiue
peace and perfect ioy, in the
eternall habitation of the
blessed soules, So be it.

The

The eight Prayer.

That we may not depart from the Church.

Chriſt hath loued the church & giuen himſelfe for her, to the end he might ſāctifie her, after he hath purged her by the waſhing of water, through the word. She is the houſe of God, the prop and piller of truth: the gates of hel ſhall not preuaile againſt her. *Eph. 5. 1. Tim. 3. Mat. 16.*

ALmightie GOD, righteous & mercifull who in thy iustice and wrath for the iniquitie and disobedience of man diddest once smite the world with the ouerflowing of waters, and in thy mercie and loue diddest extend thy singular fauour vpon the Arke of thy seruant *Noah*, sauing him & his familie from the generall inundation, intending in that small flocke of the faithful to preserue and kæp thy chosen people that they might for euer serue to thy glory. I learne out of thy word, that thou wilt no more

wo7de, his owne inuenti-
ons, fo7 goodneſſe, vanitie, &
fo7 the path to life, the way
to death. And albeit thou
haſt euen from ẏ begiuning
made thy ſelfe as it were
viſible to man, in the table
of the Uniuerſall wo7lde, ẏ
thou haſt many times reue-
led thy ſelfe vnto him in a
liuely voice, by thy eternall
wo7de in *Eden*, *Horeb*, in ẏ
burning buſh, & elſewhere,
afterward by thy P7ophets
inſinuating thy ſelfe by thy
ſpirit into their harts and
thoughts, to the end by their
miniſtry to inſtruct thy peo-
ple: & finally that thou haſt
alſo manifeſted thy ſelfe in
greater light by thy owne
wo7d

word made flesh for our redemption, and speaking vnto vs by his mouth: Yea which is more, that ỹ hast so farre graced vs, that this thy word of life hath beene, and still remaineth among vs, faithfully collected in the sacred registers of the holy scripture, so to be vnto vs, ỹ image of thy glory, the Law of thy kingdome, the ladder to Heauen, the gate to paradice, the trumpet of saluation: to be briefe, the treasury of piety, vertue, wisedome, consolation, and perfection: Yet the flesh neuertheless ignorant rash, and peruerse hath neither eies to perceiue theie spirituall riches, nor eares

eares to heare ẏ wholeſome doctrine, but doth rather diſdaine it, as it were ſome deuiſed diſcourſe, and vnprofitable voice: or howſoeuer it be, ſuffering it ſelfe to be caried away with it own and feeble imaginations, taketh in this verely, the thorn for the roſe, the leafe for ẏ fruit, and the huſke for the kernel. And thus are wee all borne in this error, in this calamitie, in this way to mortall ruine, vntill that thou, O mercifull God, makeſt vs to bee borne againe, of the ſpirit, and in will to make our thoughts capable of the light of thy word; & through true faith, to apprehend the myſte-

mysteries of thy kingdome, the couenant of life, the gospel of thy peace, and the assured testimonies of thy mercies. Vnto this grace of inestimable valew doth my timerous soule direct her vowes in searching thee (O great king of Heauē) through out the course of thy faithfull testimonies, which minister wisedome to the ignorant (the holie Scriptures) I beseech thee therfore (my God) vouchsafe to direct and guide me in the vnderstanding of this eternall trueth, through the operatiō of thy spirit, (the true teacher of our soules) that beeing by him instructed, I may accō-

plish

more deſtroy ỹ earth in that maner, and therefore thou haſt left vs the rainbow to remains for a ſigne. Neuertheles what elſe is our poore life languiſhing in the infection of ſinne, but a deluge of euils, & running ſtreame of miſeries that falleth vpon all men, and indifferently leadeth them vnto death? In one only thing therfore muſt my ſoule take comfort, that as *Noah* was preſerued frō the vniuerſall ſhipwrack in his wodden Manſion by the promiſe that hee kept in his hart, ſo that a thouſand falling on his right hand, and a thouſand on his left hand, he remained ſound and ſafe

vnder thy wing, euen so I hold my self assured against the assaults of sin, and in the middest of the wofull rocks of this world, yea euen in ỹ straits of the graue, ỹ thou wilt alwaies preserue from all calamities and miseries, those who stand fast in the Arke of thy Church, grounded vpon thy word in the gospell of reconciliation to the Lord Iesus, and depart in his faith. For as likwise, according to thy Iustice, ỹ diddest cuẽ from the beginning pronounce the sentẽce of death against our Fathers, because of their transgressions, euen so it pleased thee, euen then also to com-

fort

ſort them in thy mercie, w̃ the promiſe of life in this great Redeemer to come, to the end, that embracing him by faith, they and their children holding this foundation, ſhould erect vnto thee a temple of liuing ſtones, holy and ſtedfaſt for euer, for the ſanctification of thy name, and the bleſſednesse of thy elect. And theſe are they (O Lord) who firſt in the time of the Patriarks, then vnder the law, & laſtly, vnder the Goſpell, beleeued thy word, worſhipping thee according to the ſame, in certaine myſteries of religion, in all places, whether it pleaſed thee to call, gather,

and sanctifie them by the remission of their sins, in the bloud of thy sonne, regenerating them to euery good worke, by thy holy spirit, & of the same grace, giuing thē from age to age diuerse visible signes for sacraments in thy Church; so indeed she is thy house, and the pallace of thy glory, where thy truth is lodged, which she vpholdeth and aduanceth by her holy ministery, preseruing it also that it should not fall into decay, and that the remembrance thereof should not be lost from among men Whereof likewise proceedeth the stability of ỳ Church which the endeuours of Sathan

than cannot ſhake, becauſe the foundation of her faith & doctrine is grounded vpon the true, and immooueable rock, euen the pure confeſſion of the name of Chriſt. I do therefore beſeech thée my God, inaſmuch as thy mercy and goodnes hath brought me in, and hetherto held me vp, in this manſion houſe of thy graces, that thou wilt vouchſafe more and more to illuminate my hart and minde, to make me ſee and meditate vpon the ſpirituall magnificence of this thy habitation to the end that the ſacred porches thereof may be all my loue, and the only delight of my eies, and her

canticles the sole harmony of my eares: and that I may so affectionate my self to her celestiall beauty and riches, that I may hold one day in thy Church more dere, then a thousand elswhere. That this so sweete company, I say, of thee (O our Father) of thy Sonne our redeemer, of the holy Ghost our comforter, of so many thousands of Angels, & of elect, which lived here beneath in the visible kingdome of thy glory, and by infinit wonders in the communion of saints, may bee my whole desire, & ý sole subiect of my delights, that I may neuer depart therefrom, notwithstanding what-

whatſoeuer aſſaults & temptations I am to endure according to the condition of the militant Church, & vnder this her gallant poeſie (To beleeue, to do well, and and to ſuffer affliction) ſith that namely there is not any ſuch miſhap, or ſo much to be feared, as to bee out of this holy temple, wherein onely abideth all light, truth ſaluation and life: and in all other places, darkneſſe, lying, ſhipwrack, and death, haue their dwelling. For ſo through thy grace, O my God, praying and meditating, I ſhall ſpend my daies in ioy, expecting, in peace, my laſt houer, to partici-

Maiſter Bezaes

pate in the triumph of the ſame Church about, and to liue eternally in thy reſt, Amen.

The ninth Prayer.

For the obtaining of the efficacie of holy Baptiſme.

Ieſus comming to his Diſciples, ſpake vnto them ſaying: All power is giuen vnto me both in heauen and in earth. Go ye therfore, and teach all nations Baptizing them, in the name of the Father, and of the Sonne, and of the Holy Ghoſt, and teaching them

them to obſerue all that I haue commanded you. Mat. 28.

Eternall God, only good and wiſe, thou haſt vouchſafed by thy Sonne, that great Prophet, to teach vs that whoſoeuer is not borne of water and the ſpirit, cannot enter into thy kingdome; and that fleſh & bloud are not capable of the ſight of thy glorie. Thou, O Lord, art eſſentially holines and righteouſnes. How the can vncleanneſſe, and iniuſtice approach neere vnto thee? So it is that wee are by our nature corrupted, &

by sinne polluted, whereby the Sentence of death, both first and second, hath ouertaken all men; howbeit, of thy infinite mercy, thou hast vouchsafed to saue from a gulph of miseries, those that in thy vnsearchable counsell are predestinate to life, redeeming them from hell, and making them to be borne againe in Iesus Christ, thy eternall word, by ỹ which thou haddest first giuen thẽ being. And these are they that are borne of water and the spirit into thy Church: through the efficacie of the sacred misteries of thy grace and specially of holy Baptisme, that, being clothed a-

new

new in the nature and righteouſneſſe of Chriſt their ſauior, they may become new creatures, pure & pretious before thee. Now through thy great mercie (O God) I haue, in thy holy Temple receiued this ſacred pledg of thy couenãt, and of our new birth in thy name, and in ỹ name of thy Sonne, and of the Holy ghoſt, according to ordinance, as it hath pleaſed thee in the renewing of thy Church, by the preaching of the Goſpel, to manifeſt thy ſelfe farre more clearely in three perſons of thy deitie, then vnder the figures and ſhadowes of the Law. For in Chriſt, replenished with

grace

graces and trueth, thou hast made thy selfe visible, who hath reuealed himselfe, and the Holy ghost also, by plentifully spreading the beams of his glory vpō vs, through the brightnes of his woorks, altogether diuine and miraculous. We cannot so much as apprehend the vertue & efficacie of the sacrament of baptisme, vnlesse wee begin by the meditation of thy free mercie in thy Sonne, and so do proceede in the contemplation of him, performing his office, euen so farre forth as to die for vs: & with him we doe conioyne the Holy Ghost, through whō Christ doth wash vs in his bloud,

rege-

regenerateth vs, & maketh vs partakers of all his benefits. This, O Lord, I know by thy word, that like as the ſacrament of baptiſme is vnto me a certaine earneſt penie of my ſaluatiō: ſo muſt it in my owne conſcience, & before men, bee vnto mee a perpetuall teſtimony of my faith and of my hope. So only doth this ſacrament obtaine his perfection and fulneſſe, namely, when ỹ ſhadowed in the waſhing of my body with the ſigne of water, is effectually wrought within my ſoule, throughout the whole courſe of my life. For in like manner was the ſhadow of the couenant

fulfilled, in cutting away ẏ
foze-skinne from the Chil-
dzen of *Israel*, when by the
circumcision of their harts,
they became carefull to walk
in the statutes of Gods law.
I beseech thee therefoze, O
my God, as I carie in my
fozehead the holy marke of
Chzistians, so vouchsafe, w̄
thy finger, to graue in my
heart this diuine Character,
to the end that I may euer-
moze beare and bzing fozth
such fruit & effects, as may
be acceptable in thy sight,
and pzofitable to my selfe, ẏ
as my Lozd Jesus, by his
spirit wozking in me, wash-
eth away my sinnes and re-
generateth my soule, so I
may

may likewiſe, by the efficacy of his owne vertue, and receiuing from him, grace, perſeuere in the faith of my baptiſme, ready to euery good worke. And that as I was baptiſed into his death, ſo likewiſe to bee buried with him, by being dead vnto ſin ſo that I may be grafted wᵗ him; to the ſimilitude of his reſurrection in glory, liuing no longer to ſinne, but to righteouſneſſe, wherby thy name, O eternall God, may be ſanctified, and I crowned in my latter day with the crowne of immortalitie amongſt the company of thy bleſſed ones. So be it.

The

Maiſter Bezaes

The tenth Prayer.

For the receauing of the Communion.

Ieſus tooke bread, and when he had giuen thanks, hee brake it, and gaue it to the diſciples, & ſaid; Take, eate, this is my body. Thē taking the cup, & giuing thanks, he gaue it thē, ſaying, Drink yee all of it. For this is my blood, of the New Teſtament, that is ſhed for many for the remiſſion of ſinnes. *Mat. 26. Verſe. 26. 27. 28.*

ALmighty and euerlaſting God, accoꝛding to thy loue & infinite goodnes, it hath pleaſed thee, that not onely to redeeme vs from ſinne, from death, and from hell, & in all points to make vs bleſſed, thy only ſonne (ỹ bꝛightneſſe and fulneſſe of thy gloꝛy) ſhould take vpon him humane fleſh, and after he had taught vs the way to heauen, ſhould die vpon the croſſe, foꝛ the accompliſhment of his office, but alſo ỹ this great benefit might ſtil be pꝛeſent to our perpetuall comfoꝛt, & foꝛ the encreaſe and ſuppoꝛt of our faith, ỹ his

his body riſen againe in glory for our righteouſnes and perfection, aſcended into heauen, and ſitteth at thy right hand, ſhould alſo bee communicated vnto vs here beneath in thy Church, in the myſteris of the Eucharift, to bee our foode and nouriſhment vnto holy and eternal life. Thus is there ſealed in our harts that promiſe that he hath made vnto vs in the goſpell, that hee will, at all times, make vs partakers of his fleſh and of his bloud, and in this Cõmunion giue vnto vs the true and ſound foode of our ſoules, that in him (who is ỹ liuing bread diſcended from heauen) wee

may

may obtaine our peace and felicity. O mighty prouidẽce of the Lord, who called vs to communicate in his bodie before his death, to the end to ſhew vs, that by death he ſhould not be deſtroyed, and that hee would neuer leaue his Church, O what a refreſhing is this, in this our earthly pilgrimage, & what a delicious banquet, in the bread and wine, conſecrated by the word of Chriſt, to eate his glorious fleſh, and to drink his precious bloud: when by faith in his promiſes, and by the vertue of his holy ſpirit, hauing our harts cleanſed and lifted vp on high, his life, together with

all

all his graces and blessings is made ours. O infinit blessed is that flock ỹ hath so liberal a shepheard, that will nourish it with his bloud, to the end it may liue in him, and of him, free from all languishing & misery. O what a comfort it is in this valley of teares, to find meanes to feede vpon such fode as wil not perish, but reioyce al our sences, and make vs to liue eternally. For so and with such efficacie (O Lord) do we communicate in the bodie of thy Sonne crucified & risen againe, and in his bloud shed for the washing of our soules, whẽ at his holie Table the sacred signes are, by his

his ordinance, deliuered vnto vs, and that we do receiue them as he hath commanded, expecting that aboue in heauen without any exterior meanes, we may eat this bread of life, and drink this ſweete drink in the company of the Angels, and of all the bleſſed. then at the full inioying of our vnion with thee O great God, & the ioy of our beatitude accompliſhed. O moſt deſired day, wherin we ſhall be fed and ſatisfied with this celeſtiall bread, that wee may neuer die, nor thirſt againe in this newe life, where thou, O eternall God, ſhalt be wholy in vs. Oh happie are we already

all his graces and bleſſings is made ours. O infinit bleſſed is that flock ẏ hath ſo liberal a ſhepheard, that will nouriſh it with his bloud, to the end it may liue in him, and of him, free from all languiſhing & miſery, O what a comfort it is in this valley of teares, to find meanes to feede vpon ſuch foode as wil not periſh, but reioyce al our ſences, and make vs to liue eternally. For ſo and with ſuch efficacie (O Lord) do we communicate in the bodie of thy Sonne crucified & riſen againe, and in his blood ſhed for the waſhing of our ſoules, whē at his holie Table the ſacred ſignes are, by

his

his ordinance, deliuered vnto vs, and that we do receiue them as he hath commanded, expecting that aboue in heauen without any exteriour meanes, we may eat this bread of life, and drink this ſweete drink in the company of the Angels, and of all the bleſſed. then at the full inioying of our vnion with thee. O great God, ẽ the ioy of our beatitude accompliſhed. O moſt deſired day, wherin we ſhall be fed and ſatisfied with this celeſtiall bread, that wee may neuer die, nor thirſt againe in this newe life, where thou, O eternall God, ſhalt be wholy in vs. Oh happie are we already

dy, who already in Christ, in the communion of ỹ faithfull, do taste the sweetnes of this celestial bãquet, wherin we shal sée thée, and face to face contemplate, Father, Word, Spirit one only and true God, being filled with thy glory in endlesse peace. To the end therfore that according to thy Commandement, O Lord, I may worthily present my selfe to this holy banquet of sacred food which the Angels do admire and honour, which also thou dost not communicate but to thy flesh, I beseech thee giue mee grace well to discerne the bodie of my Sauiour, in trying my selfe according

cozding to his wozd, ſo as my heart may be cleanſed frō ſinne, and vncleanneſſe, and repleniſhed with thy loue, & with euery other ſpirituall vertue, to the end, that euen this day, harbouring therin this great King of heauen, I may encreaſe in the faith & hope of my ſaluation, by his holineſſe and righteouſneſſe I haue repoſed al my confidence in thy mercie, I neither ſeeke noz hope foz any good oz grace, but from thee (my God) and in thy ſonne and foz his ſake, I do deſire in my place, with ſimplicity to celebzate the remembzāce of his death in ẏ holy church to the glozy of thy name, &

the

the peace of my soule. I renounce the dead workes of ỳ flesh, and the lusts therof, I doe put off all enmity and malice, with a good intent to embrace ỳ liuely workes of the spirit, and to dwell in loue and charity with my neighbours, I do beliene in the promises that Christ (ỳ infallible truth) hath pronounced with his owne mouth, That at his holy table, he will truely make me partaker of his bodye bloud to the end I may possesse him wholy, and in such sort, that being made flesh of his flesh, and bone of his bone, he may liue in me, and I in him for euer. Helpe O Lord

the

the weakneſſe of my faith, ſupport me in my infirmity, and in that deſire which ÿ giueſt me, to profit in ÿ ſoũd knowledge of thy myſteries and in the practiſe of ÿ paths kingdome, conioyne vnto ÿ ſame deſire, the performãce of the dẽde. For it is onely by the vertue of thy ſpirit, in ſincerity of heart, that I ſhall this day receiue from the ſame Jeſus, the effect of his word, in participating truly in his new and eternal teſtament, the couenant of grace, ſo to perſeuere in this bleſſed ſociety of his Bodie, that from him I may inceſſantly gather ſtrength and life, and vnited with him, I

incessantly gather strength and life, and united with him, I may also attaine to be one with thée (my Creator.) Grant me therfore, ỳ in this manner I may, with thy Church, celebrate the most holy remembrance of our Lord, and of the work of our redemption, to the end, that so receiuing this great sacrament of his body, with a newe augmentation in al heauénly grace, with so much the greater cõfidence I may againe call vpon thee my God, and my Father, and more and more glorifie my selfe in thy mercies. Nobeit.

The

The eleuenth Prayer.

For thankſgiuing after the Communion.

And when they had ſung a Pſalme, they went out vnto the Mount of Oliues. Mat. 26.

LOrd, my God, & my Father, euen from the bottome of my hart, & with all my ſoule, I yeelde thee praiſe and thanks, for that it hath pleaſed thee to enlarge ſo great a benefite to me miſerable ſinner, as to haue drawne, and receiued

me into the sacred Communion of thy Sonne Iesus Christ my Sauiour. The heauen of heauens are not able to comprehend him, yet doth he so farre honour vs, as to vouchsafe to communicate with vs, yea euen to enter into vs (poore wormes of the earth,) For such was thy good pleasure (O Lord) to deliuer him once to the death, for the redemption of thy elect, & as to euery one of thē, so dost thou this day giue him to mee, to bee my foode and spirituall sustenāce, that I may liue of him and in him, blessed both in body and soule eternally. I beseech thée therfore, O merci-

cifull Father, ſo to bleſſe in me, this holy and myſticall action, that my vnworthineſſe make it not vnprofitable vnto me, & that the pretious bloud of thy ſonne, be not in vaine ſhed for me, & offered me to drink: but that waſhed in the ſame, & cleanſed from my ſinnes, I may obtaine that iuſtification, & holines, that beſeemeth thy children, who haue this moſt holy one to be their hoſt, and head, and thy ſpirit for their light. Let me not be ſo wretched, as to abuſe theſe ſacred meats, which thou doſt cõmunicate to thy houſhold of faith onely, the prouiſion wherof coſt thy welbeloued

Sonne Iesus so dære. Rather (my God) grant that in true efficacie I may participate in this sacrament of his body to encrease in faith and loue, and all other thy gifts, that I may neuer abandon thy holy couenant. Alas, whither should I goe but to thée, the fountaine of eternall life, by Christ, who is the fulnesse thereof, and by whome it runneth into vs? Cast from me all carnal cogitations & delights, & all these earthly baites, which turne to gall and corruption, because I haue in my bowels, an incorruptible foode, more sweeter then honny, the bread of Angels,

the

the bread of heauen, & bread of life, which without any ſacrament we ſhall feed on aboue, without end; where Chriſt, according to his promiſe, ſhall, with vs, drinke the fruite of the newe vine, yelding vp vnto thee, the kingdome, O eternall God, that thou maiſt be all in all. I doe therefore reſigne my ſelfe into thy hands, and vnder thy conduct, that I may runne my race in ioy, and a good conſcience before thy face, and before men: And that I may depart in peace when my houre is come becauſe Chriſt is my life. To thy name therefore, (O almightie creator) to thee re-

deemer of the elect, to thee cõfoꝛter of the faithful, who by thy ſecret vertue doeſt woꝛk this vnſpeakable and miraculous contunction of our ſoules with the body of the Loꝛd: To thee Trinity (Father, Woꝛd, Spirit) one only and true God, bee all honour and gloꝛy Amen.

The twelfth Prayer.

To obtaine the gift of Faith.

The Lawe was our ſchoole-maiſter, to bring vs to Chriſt, that we might be iuſtified by faith. *Abra-*

ham

ham beleeued in God, & it was imputed to him for righteouſneſſe: ye all are the children of GOD by the faith, that is in Ieſus Chriſt. *Galath.* 3. *Rom.* 4

ALmightie and eternall God, it hath pleaſed thee in thy vnſearchable counſaile, for a time, to giue vnto men, the Law, to the end to guide thē to Ieſus Chriſt vnder a ſchoolehouſe of figures and ſhadows, euen thoſe whome thou of thy grace haſt called into the faith of this promiſed Sauiour, to obtain in him their iuſtification and ſaluation.

And when in the fulnesse of time hee appeared vnto vs, clothed in our nature, for ỹ accomplishing of thy great and pretious promises, this iustification of thy elect was fully reuealed & made ours, by beléefe in his Gospel. But O Lord, thou doest wel know and euery man in himselfe féeleth, the incredulity, and weaknesse of man, who being but earth, and flesh, cannot climbe vp into heauen, and to the spirit of life, so to confesse and apprehẽd these déepe mysteries of thy loue. And indéed it is an ancient and common complaint of thy Prophets and Apostles who many times haue said as

as much (O Lord who hath beleeued our preaching?) Alſo there bee ſo many impoſtures in the world, ſo many dreames, ſo many inuentions; yea which is more, ſo many aſſaults, ſo many ſnares, and ſo ordinary miſeries that ſhake the beſt: To be breefe, ſo great is the vanity, ignorance, & infirmity of our nature, that if thou (O moſt mercifull GOD) worke not ẏ in vs, which thou commandeſt vs to doe, if thou doſt not teach vs that we may know, if thou doſt not cõuert vs, that we may cleaue to thy word, if thou doſt not giue vs to thy Son, that he may keepe vs thine,

if

if he bring vs not cloathed in his righteousnesse to the throne of thy grace, & if thy spirit leadeth vs not in the paths of thy Kingdom, holdeth vs fast in the effects of his gifts, vppon the way of thy truth, we cannot harken to this voice of the shephard of our soules, neither in our harts conceiue such and so liuely a faith, that all vncertainty might bee banished, and the same sealed with his owne efficacie: much lesse can we feele the peace & ioy that true faith bringeth with it. For that cause, (O Lord,) in thy loue hast thou promised to poure vpon thy children and seruãts this

this ſpirit of thy ſtrength, light, mercie, and perfection to forme in their harts, this thy ſingular gift, which vnto vs, is a ſubſtance of the things that we hope for, and a demonſtration of thoſe ỳ we ſee not. By this ſo holy and neceſſarie an ornament of the faithfull, we doe in all aſſurance, cry vnto thée, *Abba Father*, and in our conſciences féele, that we are at peace w̃ thy maieſty, through Chriſt, being iuſtified in his bloud, that we may liue religiouſly and holily according to his word. I do therfore beſéech thee, my God, to accõpliſh, in my ſoule, theſe great effects of thy loue, new cloa-

new cloathing me with the light and vertue of thy holy spirit, that after the measure of the gift thereof, I may be able, with a true and liuely faith, to penetrate into the secret of my calling, and to that end, vouchsafe so to augment in mee this faith, that by the degrees of the perfection thereof, it may appeare in all her fruits, causing me to worship, inuocate and serue thee according as thou commandest, that my vnderstanding may bee withdrawne from the seduction of errour, and my will from carnall concupiscence, also that my hart may infinitely be comforted with the feeling

ling of this, that by Chriſt I am reconciled to thee to holineſſe of life, and eternall beatitude: ſo that daily encreaſing in this all ſpiritual vertue, I may attaine to ſome portion of thy Soueraigne wiſedome, and perfect righteouſnes, to the end, that when my ſoule ſhall forſake this fleſhly habitation, the ſame faith may be as wings to tranſport it into thy boſome, to the celeſtiall reſt of the Angels & Saints, there to poſſeſſe the fulneſſe of her peace, and of all ioy, So be it.

The

The thirteenth Prayer.

To demaund the vertue of hope.

GOD, by his great mercie hath regenerated vs to a liuely hope, by the reſurrection of Ieſus Chriſt from the dead. To the end that being iuſtified by his grace, we ſhould be made heires according to the hope of eternall life, which hope maketh vs not aſhamed. 1. *Pet.* 1. *Tim* 3. *Rom.* 5.

God, all good and wiſe, it hath pleaſed thée, by certain meanes, and proceedings, to worke in thy elect, regeneration neceſſary for their ſaluation, whereby they do in themſelues feele the old *Adam* to die with his luſts, and the new man to encreaſe in the deſires of righteouſneſſe, when the Holy Ghoſt euen this day plucketh out of their harts, vice, & inſtead thereof, planteth vertue, making it to bring forth fruit, furthering thereby daily, the rooting out of ſin, and encreaſe of the gifts of thy grace. I beſeech

seech thee (O Lord) that as it hath pleased thee, freely to iustifie mee by the singular gift of faith in our Saviour Jesus Christ, granting me peace with thy Maiesty through his sacrifice: so thou wouldest vouchsafe to illuminate the eies of my soule, as to make me know, to the sanctification of thy name, what the hope of those is, whome thou hast called to the incorruptible inheritãce of thy glory. Grãt (my god) that my thoughts may bee replenished and contented with this stedfast hope in thy loue, which thou offerest vnto vs in the Gospel, with this holie desire, I say, sup-

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poꝛted with an aſſured ex-
pectation one day, and foꝛe-
uer to obtaine the celeſtiall
riches, which thou haſt grã-
ted me to beleeue, which no
eie hath ſeene, no eare hath
heard, noꝛ any vnderſtand-
ing hath compꝛehended:
namely, that I may be able
to behold thy countenance &
liue, to participate without
end, thy kingdome aboue, to
enioy there the ſocietie of
the Angels, to be there a fel-
low heire with the gloꝛified
ſpirits: Finally, there to bee
fully vnited vnto Chꝛiſt, &
by him, to thee, O Father, ỹ
fountaine of eternall life, &
ſo to poſſeſſe the ſoueraigne
good eternally. Let this ho-
ly

ly meditation, and the hope to enioy that full and perfect contentment, so occupy my senses, that it may bee my thought, my pleasure, my labour, my habitation, & my most ordinary vacation. Also that all the cares of the world, and the affections of my flesh, which might diuert me from so christian a resolution, may giue place to this spirituall vertue, the anker wherof resteth in heauen, that it may lodge wholy and for euer in the secret of my heart; sith it is very true that it wil yeeld as certainly his solide & sole good, in fulnesse of time, as if already I did possesse it, uniting

ting me vnto thée (O Lord) by the holy myſteries of thy grace. Alſo thou art the beginning and the end of our hope of eternall life, becauſe thy loue is powred vpon vs by the holy Ghoſt, whom thou haſt giuen vs, and thy Sonne Ieſus is the meane and fulneſſe, according as in him doth remaine all that is beautifull, delectable, peaceable, rich, permanent, and glorious aboue in Heauen, which thou haſt promiſed vs. Of which treaſure of inеſtimable valew, thou doſt thus euen already grant me the vſe, by the effects of thy diuine vertues, which make me to pierce through ỳ heauens

uens with my imagination and to establish my soule in thy peace, as if in my bosom I kept the full frutt of thy promise, and did already liue there aboue in like estate as the Angels. For O eternall God thy mercie is vpon mee, as I doe trust in thee. And therefore, albeit I creepe here vp and downe, through many infirmities; Yet wil I in patience abide the appearing of thy glory in the day of the comming of thy Sonne, to iudge the quick and the dead, as being thorowly assured, through thy grace, in the end of my course, to obtaine the diadē wherewith thou crownest thine;

thine; and at the laſt day, & euer in my fleſh, to behold that great Sauiour of the elect, who liueth with thee & the Holy Ghoſt one God eternally Amen.

The fourteenth Prayer.

To obtaine the vertue of Loue.

God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. The end of the Lawe is loue out of a pure hart, & a good conſcience, and faith vnfained. 1. *Iob* 4. 1. *Tim.* 1.

O Eternall, who art all loue, and who according to the infinite vertue therof haſt loued vs before wee were, as alſo ſince the time that we were thy enemies, vnthãkfull ſinners; adiudged to death, and to the paines of hell, thou haſt, I ſay, frælly ſo loued vs, that thou haſt giuen thy only ſonne to the world, to redæme vs, with the price of his bloud, and for vs to purchaſe righteouſneſſe, and a bleſſed life. This bæing ſo, O Lord, the originall and fountaine of loue, make it with efficacy and reflection to ſhine into al places,

ces, whither the knowledge of thy grace ſhall come: likewiſe, that where thou doſt more neerely communicate thy ſelf, by making ỹ flames of thy loue to be more liuely felt, grant alſo, that thereby the effects of thy ſpirit, ỹ greater loue towards thee may appeare. I beſeech thee make me more and more to meditate and comprehend this thy admirable loue, ỹ I may accordingly frame my ſelfe, to that loue ỹ requireſt of thy children, and truly faithfull, which is alſo the end of the whole law, & preceps of the Goſpell. So that in purenelle of hart, w̃ an vpright conſcience, and

with a true and liuely faith I may attaine to the knowledge of thy truth and will, to the end, in all & through all, to obey thee with a quiet conscience, the same being the cheefest the highest, and the most perfect degree of loue, that we can testifie vnto thee (O our God) and ỹ which leadeth vs to the perfectiõ of Christiã life, which of mortall men maketh vs as it were Angels, which albeit we liue vpon earth, maketh vs Cittizens of heauen to be briefe, it is that which in the secret of our harts giueth vs a sweete feeling of thy peace, which surmounteth all the reason of our vnder-

derſtanding. That alſo ther-
by I may learne, that there
is none that can loue thee
perfectly, vntill he hath bin
preuented by the ſweetnes
of thy vnmeaſurable loue, &
kindled with ỹ flame. That
we loue thee, becauſe thou
firſt louedſt vs, and like as
alſo through thy grace thou
makeſt thy ſelfe and thy be-
nefits known vnto vs. The
more therefore that we find
our ſelues diſpoſed to loue
thee, the more ſhould we be-
leeue that thou makeſt thy
ſelfe to be felt in the inward
parts of our ſoules, to be our
God and our Father, & that
therefore we haue the grea-
ter cauſe to confirme & com-

for our selues in the loue ỳ thou beares vs. O Lord make me also to vnderstand that as Christian charitie doth especially regard and looks vpon the holy deitie, (Father, Sonne, and Holy-ghost) one onely God, that wee may loue thée with our whole hearts, minds, and strengths: so hath she a like regard to her neighbor, that in thee, and for thy sake, because he beareth thy image, wee may loue him as our selues: for in these conioyned and reciprocall things also Christ teacheth vs, the bond of perfection, euen that we shall indéed be his disciples, if we loue one another, be-

becauſe he ſo ſhall fulfill his loue in our harts. But being, O Lord, very true, that the faith which thou giueſt vs doth ſingularly vnite thy familie together, graunt me the ſpirit of loue, which leading mee to doe well to all men, doth teach me principally to loue the houſhold of thy Church, that I may w a ready will, yeeld them all help in their neceſſities. Inaſmuch alſo as our redeemer (the perfect pattern of charity) hath loued his enemies, procuring them good for euill, and bleſſing for iniury, I beſeech thee, my GOD, giue me grace, to extend my loue to thoſe that hate mee,

fort our ſelues in the loue ẏ thou beareſt vs. O Lord make me alſo to vnderſtand that as Chriſtian charitie doth eſpecially regard and looks vpon the holy deitie, (Father, Sonne, and Holyghoſt) one onely God, that wee may loue thée with our whole hearts, minds, and ſtrengths: ſo hath ſhe a like regard to her neighbor, that in thee, and for thy ſake, becauſe he beareth thy image, wee may loue him as our ſelues: for in theſe conioyned and reciprocall things alſo Chriſt teacheth vs the bond of perfection, euen that we ſhall indéed be his diſciples, if we loue one another,

be-

becauſe he ſo ſhall fulfill his loue in our harts. But being, O Lord, very true, that the faith which thou giueſt vs doth ſingularly vnite thy familie together, graunt me the ſpirit of loue, which leading mee to doe well to all men, doth teach me principally to loue the houſhold of thy Church, that I may w̃ a ready will, yeeld them all help in their neceſſities. Inaſmuch alſo as our redeemer (the perfect pattern of charity) hath loued his enemies, procuring them good for euill, and bleſſing for iniury, I beſeech thee, my GOD, giue me grace, to extend my loue to thoſe that hate mee,

that without hypocrisie, or vaine glory, I may, to my power, helpe forward their good and saluation. And so ỳ I may beare an vpright and lowly heart to all men, whereby all ỳ faithfull may be edified & comforted: & others, seing my good works (rather thine than mine,) may bee constrayned to glorify thee, *O our Father which art in heauen, &c.*

The fifteenth Prayer.

That wee may well vse afflictions.

If

If any man will follow me, let him forſake himſelfe, and take vp his croſſe and follow me. By many tribulations wee muſt enter into the Kingdome of heauen. Hee chaſtizeth him whome he loueth, & ſcourgeth euery child that hee receiueth. Mat. 16. Act. 14. Heb. 12.

O Lord, my God and my father, I learn in thy word that none bee true Diſciples of Jeſus Chriſt, but they that follow his ſteps, whereof hee hath deliuered vs a ſure mark in theſe two chief points (the renouncing

of our selues, and the voluntarie enduring of the crosse. For naturally wee are inueagled wᵗ a disorderly loue to our selues, & do presume too much of our owne persons. It is therfore necessary for vs to renounce our own nature and reason, and to abandon our owne affections to suffer thee and thy loue O our God, to liue & raigne in vs. Then must wee proceede to the other point, that is, cheerefully to beare out the afflictions and miseries of this life, wherein it pleaseth thee especially to exercise thine, vpon diuerse good considerations, namely to make thē conformable to ỹ

image

image of thy Sonne, to the end, that ſuffering with him they may alſo raigne in his glory. For it is very true, y all men by ſin, doe eate the fruits of the earth in labour and bread in the ſweate of their browes: that they all liue in a ſea, toſſed with many ſtormes, and croſſed with many anguiſhes. But all haue not the gift of thy ſpirit, to learne by his doctrine that the bread of affliction doth nouriſh and ſtrengthen the faithfull ſoule, that the cup of bitternelle is therunto a ſweet & wholſom drink, & all tribula n a ſpiritu-all medecine, to purge it frō the leauen of ſinne, and ſo to

forme euery true Christian to godlines and holinesse of life. For indeede the sundry temptations thy Children do endure, are not properly a punishment for sinne, but profitable corrections of thy hand, to make the triall of their faith to redound to their condemnation and profit, that their hope may encrease in the expectation of the beatitude to come, that their loue may kindle, thorough the Fatherly care ỳ thou takest of them, in holding them vnder the bridle of thy discipline, and that they may bee the more pricked forward to pray vnto thee feruently, and more & more

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to reuerence thy power. But principally that they comfort themſelues in this leſſon of the Apoſtle (that ẏ eaſie afflictions of thine, which do but euen paſſe ouer them, do bring forth an eternall weight of moſt excellent glory. True it is, that by ẏ miſeries of this world, the outward man declineth, but on the other ſide, the inward man reneweth himſelfe with grace in the gods of the ſoule, ſo long vntill by degrée he be accompliſhed & obtaine his perfection. So that if our bodies doe languiſh, our ſoules do quicken if we ſuſtaine loſſe of terreſtriall things, thou (O Lord)

doſt

doth preſēt vnto vs thy kingdome of heauē; & if this affliction befall, ỳ any mā put vs to death he doth but hasten our passage to ỳ true eternal & blessed being. I beseechthée therfore O merciful Father to giue me grace to acknowledge, and well to taste so many swéete and profitable fruits, as these thy Fatherly corrections doe bring with them: cōstantly meditating that the eies of those ỳ looke vnto thée in a christian hope do neuer faile, that their expectation hath not confoūded them, that the number of thy cōsolations haue surmounted their sorrows: and that the end of thy visitation

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on hath alwaies béene profitable & happy vnto them. For thou delighteſt in mercy, and thy compaſſion is vpon all thoſe that call vpon thee in their diſtreſſe. Let therefore the inuocation of thy name be vnto me a ſtrōg Tower, to defēd me againſt all feare, and temptation, as béeing aſſured ẏ hauing repoſed my confidence in thy grace which is purchaſed for me in Chriſt, I ſhall, in my neceſſity, find thy fauourable hand, by thy vertue to ouercome all the enemies of my peace. But eſpecially graunt, O Lord, that I may attaine to this reaſō of true wiſedome, alwaies to be content with thy will,

the soueraign and iust cause of all things; namely, in that it pleaseth thee, that the liuerie of thy houshold should cõsist in carying their crosse after thy Sonne, to the end, that I should neuer but bee seasoned to drinke the wholsome myrrhe which purgeth the soule from the lusts of the flesh, and replenisheth the same with the desires of eternall life. Also that I learne in whatsoeuer my estate, cheerefully to submit my selfe to the conduct of thy prouidence, as beeing well assured, that whatsoeuer I suffer, all the crosses of my life shall be vnto me so many blessings and helps from thee

thee my Father, to make me goe the right way into thy kingdome, and increaſe vnto me the ꝓfice of glozy in the ſame. Foz it is very true that euery one ſhall freely receiue his reward accozding to the burthen that he hath bozne here below *Amen.*

The ſixteenth Prayer.

For obtaining the Vertue of Patience.

All things written, are for our learning, that wee, through patience and cõfort of the ſcripturs might haue

haue hope, patient in tribulation, perseuering in prayer. Rom. 4. & 12.

God of patience, and of all consolation, the iust dispenser both of calamities and benefits, and that all to one end, euermore happy to those whom thou louest in thy eternall sonne our Lord Iesus Christ as there is nothing in thy word, but serueth to our learning, and to the guiding of our temporall life, as a meanes to obtaine the possession of heauenly ioyes: so doth it principally insist in this

this, to lift vp our hearts to an earneſt meditation, and firme expectation of eternall life, ſtanding vs in ſtéd, in regard of the ſame, among ỹ thornes of this world, to the attaining of a conſtant patience, and therein confirming vs by holy conſolations, to the end, that hauing done thy will, O Lord, we may reap thy promiſe. This vertue therfore is the firme piller of our hope, & which teacheth vs, not to loue the things of the earth, as any felicity, but conſtantlie to looke vp into heauen, where our peace and ioy doth remaine. But becauſe the effect of ſo holy a reſolution doth

doth far surmount our own forces. I beseech thee, (my God) to grant me this true patience of the faithfull, which is so necessary for me namely with a meeke and moderate heart, to beare all aduersitie, also that I may learne to humble the pride of my nature, which otherwise is excessiue, and not to be tamed, that so I may acknowledge and know how to contemne ỹ vanity of the flesh his reasoning, which together with the lusts therof is with sweet and delicate things norished vnto death: & that contrariwise I may affectionate, and strengthen my selfe with Godly medi-

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tations of the ſpirit, which ſuſtaine themſelues with hard and ſharpe things to a holie and heauenly life: that going forward, I may reioyce and take comfort in theſe ſacred oracles. That affliction in the houſe of the righteous, is a ſecret mercy which thou giueſt him, as proſperity with the wicked is a hidden indignation of thy countenance: That the preſent ſorrow of thy Children, is vnto them ſ watch of ſome future ioy at hand, and that at all aduentures, the laſt of their moſt painfull daies, is the firſt of their eternall reſt, in the ſecond life. If therefore I beare a-

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ny sickneſſe, or other misery in my flesh, let it bee borne with patience, as knowing very well, that the reward of sinne is death, and the sorrowes and distemperatures of the body are the heraults, and necessary forerunners, euen acceptable to all true faithfull people, because they call and dispose them to depart from labour to rest, from a mortall estate to immortality of life. If I haue but few of these goods & vaine honors of ỳ world that do so ber worldly men, I do liue in the greater content, not subiect to their enuie, but taking comfort in the true and only goods of

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the ſoule, whereof, O Lord, thou art the liberall giuer, as alſo of grace, to thoſe that are thine, becauſe thou art their Father. O Lord our Redeemer, if I looſe ſome of my friends, euen of thoſe that are very neare me; yet can I take it peaceably, becauſe their felicity is hastened, in that they depart in Chriſt, and that I can loſe, neither thée, nor the conſolation of thy ſpirit, for that I ſhall ſoone after follow them into heauen, whereby I ſhal therfore be the rather moued to giue thee thanks for the time that thy goodnelle hath giuen me to enioy their preſence to ỹ comfort

sort of my life, and not as it were by a certaine kinde of ingratitude towards both thee and them, mourne for their ioy and felicitie. In al other sorowes and griefes ỳ should lesse trouble vs, giue me grace, my Lord, that I bee not mooued to bitternesse or anger, but that with a quiet minde, I may beare all and treade vnderfæt the thornes of my life, as bæing assured in the end, to finde both the costs, and reward. To the same end also touch my heart earnestly with ỳ fæling of thy benefits; namely, of those which thou hast liberally granted vs, for the necessities of this life, lest,

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as an ingratefull wꝛetch I ſhould foꝛget them, after the maner of carnall men that are neuer content with thy benefits, but doe enioy thē without any acknowledgment, and which is moꝛe, are ready to complaine if they haue not all their vanities at a wiſh: yea which is woꝛſt of all, when they haue often eaten at the table of thy Sonne, do lift vp their heele againſt him, wherin they are woꝛſe then beaſts, that do acknowledge thoſe that feed and dreſſe them, & do humble themſelues in their pꝛeſēce. O moſt mightie God, deliuer me from the coũſell of theſe wicked ones

and

and hypocrites, and let me not sit vpon the seate of the scorners, with whom godlinesse is folly, and the equity of thy law but a sport. But whether I walke, or stand still, whether I do, or suffer, grant, O Lord, that I may alwayes walke as in thy presence, to the glory of thy holy name, & that my soule may take counsell, and be satisfied in thy righteousnes, whilst in all patience I waite for my deliuerance from all paine, and the perfection of my felicity, at my departure from this carnall habitation, when according to thy promise I shall be receiued into thy kingdome, in the

the company of the Angels and ſaints, there to behold thy glory eternally. Sobeit.

The ſeuenteenth Prayer.

For the good vſage of mans life.

Thus ſaith the Lord, let not the wiſe man boaſt of his wiſedome, neither the ſtrong man of his ſtrēgth, neither the rich man of his riches: but let him that boaſteth, doe it becauſe he hath vnderſtanding, and knoweth me, that I am the Lord who ſhew mercie, iudgement & iuſtice vpon the earth. *Ierem. 9.*

Maister Bezaes

O Lord, great and wonderfull in thy works, thou in thy wisdome hast made and ordained them all; whereupon the heauens, without speaking do declare thy glory, & the earth is ful of thy riches: But especially vpon man hast thou powred forth thy most abundant treasures, in that thou hast created him to thy likenesse, excellent in all good things, and established him the possessor of the world, Lord of all other creatures, the mirror of thy wisedome, the beames of thy light, and the pattern of thy godnesse, and the most noble instrument of the sancti-

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ſication of thy name: therefore haſt thou endued him, with an immortall ſpirite, capable of reaſon, to the end, I ſay, that in beholding here beneath the exquiſit workes of thy hands, & vſing them without interruption, hée might knowe, loue, feare, and honor thée as his father and benefactor; yea cleaue vnto thée for euer, vſing his life according to the principall end thereof. True it is, that by originall ſinne we are all fallen from the moſt ſingular qualities, neceſſary for the holding of our right courſe to ſo great felicity: Yet haue we not ſo put thē off as to reſt altogether na-

ked. for all that is re-eſtabliſhed in vs, and in a far better condition, by thy grace in our Lord Jeſus Chriſt, who cloatheth vs anew w̄ the new man in a quickning ſpirit, and furniſheth vs with his light, to the end, that in the ſerious meditation of thy viſible workes, and in the right vſe of the benefits which we taſt therin, we might apprehend the celeſtiall inuiſible things, and acknowledge thee the author and perfection of all that is: That is, how the heauens appearing to our eyes, and the greatneſſe, and the beauty, and the motions thereof in ſo many ſorts, ſo well

well ordered, and ſo profitable, do make vs, with our intelligence, to penetrate euen vnto thée, the admirable creator of all things; & in the excellency of the ſame to meditate vpon the height and depth of thy excellency, to the end, to ſing vnto thée, Pſalmes of thankſgiuing, and in the ſelfe ſame, to find reſt & comfort for our ſoules. Alſo whereas the ſunne lighteth and warmeth vs, the day reioyceth vs, the aire quickneth vs, the earth feedeth vs, the water moyſteth vs, and the night miniſters to vs reſt from our labors: and which is more (O Father of all the world) where-

as thou maintainest orders and gouernments, that thou pullest downe the proude, & exaltest the humble, that thou extendest thy punishments vpon the earth, and the inhabitants thereof, ỳ thou visitest them with mercy, exercising thy iudgemẽts vpon small families, as well as vpon great Monarchies (according as there is nothing in nature that taketh place, more or lesse, in respect of thy infinit glory :) surely in all these things, O inuisible God, thou makest thy selfe to be séene, and giuest vs cause to sing to thy name with a most excellent inducement to passe ouer our life

life ſoberly. But if we turne vnto our ſelues to conſider our owne nature, eſpecially the faculties of the ſoule, and the reaſon thereof, which directeth the body, and giueth diuerſe vertues to all the ſenſes, and that we repreſent to our ſelues the admirable coniunction of the immortall eſſence with ỹ mortall: Indeede ruminating theſe workes of thy hands, and vnable to comprehend the cauſes and ſecrets of the ſame, we yeeld our ſelues ouercome, that wee may preach forth the victorie of thy ſoueraigne wiſedome, & ſay with the Prophet (Thy knowledge is ſo marueious

for vs, and so high, that we cannot approach thereto.) But if proceeding beyond this booke of Nature, we come to read in the booke of the Lambe slaine for our ransome, and to see and meditate vpon the husbandrie of thy sheepfold, and the abundance of celestiall blessings in the same, O Lord what height and depth of wisdome, of charity, of mercy, of iustice is in the same? O the greatnesse of ioy and peace to ỳ illuminate harts, that can penetrate into all these diuine mysteries, when we come to ỳ Church to learne thy law, to heare the gospell, to worship and call

call vpon thée, and to ſound forth thy prayſe, we are as it were in the ſanctuary of thy kingdome, and before thy face among the Angels to contemplate and celebrate thy glory.

Alſo when we do communicate in the ſacred ſignes of thy couenant, we ſée, we touch, we taſte, with our eyes, with our hands, and with the pallat of our ſoules the water of waſhing and regeneration, and the bread of life (the food of the ſanctified ſpirits) wherof we liue, and ſhall liue for euer bleſſed. Beſides (O heauenly father) it pleaſeth thée to giue vs here belowe in the

following of our course, a conuenient leysure, to meditate vpon the most wonderfull effects of thy spirite in vs, the singular worke of our new birth, the progresse of our faith, the fruits of our loue, the feeling of our peace in the hope of our saluation to come, when we shall, by Christ, be wholy vnited vnto thée alone. I beseech thee therefore, my God, to giue me grace in these godly and spirituall considerations, to acknowledge thy great benignitie in the gift and vse of this humane life, and to know how I am to cherish and nourish the same, because it is vnto vs as a treasure

ſure, abounding in all excellencies, riches, and prerogatiues, which it hath pleaſed thee to impart to our nature, the image of thy glory. So that remaining conſtant in my vocation, in the paths of thy kingdome, and free from the cares of the world, and all the vanities thereof, I may ſo loue this life, that it may be wholy deare vnto me, onely to know, worſhip, and ſerue thee, and my neighbors, according to the place whereto thou doeſt call me; and carefully to meditate to the ſame end, how thou doeſt alwayes miniſter iuſtice, iudgement, and mercy, whereby

whereby I may learne to liue content in thee onely, and of thy goods, vsing the same with acknowledgement, and alwayes reioycing in well doing, alwayes assured that thus fighting a good fight, and keeping the faith, I shall obtaine the crowne of eternall righteousnesse in the kingdome of glory. Sobeit.

The eighteenth Prayer.

Vpon temporall death.

Our life is but as a vapour which appeareth but for a while, and then vanisheth away: For the reward of sinne is death, and the sting

ſting thereof is ſinne. But thanks be to God, who hath giuen vs victory, through our Lord Ieſus Chriſt, *Rom.*6. 1.*Cor.*15.

Eternall God, w̄ whom a thouſand yeares are as one day, and one day as a thouſand yeares, and whoſe iudgements ſo diuerſe, are holy, iuſt, and incomprehenſible. Where is ẏ man ſo gallant or proude, who thinking vpon the vanitie and ſhortneſſe of his life, doth not eaſily aſſwage his pride and preſumption, euen to the end that he extend not his temporall cogitations

tations too farre, but keepe them bounded within the limits of thy law, and refer the euent to the good pleasure of thy will.

The vertue of our fairest dayes is but affliction of mind, and miserie of our flesh, we fall as by a gushing of waters, we passe away as a dreame, or a smoake, our eares doe consume like grasse, that withereth from night vnto morning, and the longest time of our course (wherof sléepe nibleth away a good part) is but threescore and ten yeares or fourescore for the strongest bodies, whilest in euery moment of life, the neerest and smallest

ſmalleſt danger that threatneth vs, ſeemeth to be death, which as our ſhadow, followeth vs at the heeles, and laugheth at our goodly deuiſes vntil ſhe hath ſcattered them in the wind, & brought vs into aſhes. But which is worſe, where is the man, ſo holy and perfect, that doth not tremble and quake, if there bee repreſented vnto him (O Lord) the tribunall ſeate of thy ſoueraigne iuſtice, where wee all after death muſt appeare? Thy indignation againſt ſinners is manifeſt) and there is none righteous) thy vengeance is ready againſt rebellion (whereof we be all guiltie)

guiltie) which doth also cause, that death is vnto vs, not only as a temporall ending as concerning ỹ flesh, (whereat nature is moued and abashed) but also an interior feeling of the curse fallen vpon sinne, yea euen an entrie into eternall death, vnlesse there be for vs with thée our Father, Redemption in our Lorde Iesus Christ. I beseech thée therefore, my God, to giue me grace to know, how to meditate euery day of my life vpon this sentence of the holy Ghost. (That it is decreed that all men shall die once, and after that shall the iudgement followe,) to the end

end that while I crepe vp and downe in this earthly myre, I ſuffer not my ſelfe to be deceiued with the deceitfull baites of the pleaſures of this world, neither with the allurements of the diuell, who ſtill ſeketh by his ſubtleties to race out of our harts the remembrance of death, ſo for to retaine vs in the thoughts of vanity, & to entangle vs in the ſnares of our lufts. Grant me rather (O Lord) to know the vileneſſe and bitterneſſe of this miſerable life, to the end that withdrawing my affection from mortall things, I may be able to direct and ſtay my ſelfe in things ſted-

faſt

fast and eternall. And also that thereby the remembrance of death, may daily be vnto me, as a trumpet to waken and call me, to the pursuite of my life, in the path of thy truth, and to kindle in me a holy desire, soone to depart out of the world, wherein, the longer a man sojourneth, the more is he loaden with infernall Marchandize (which is the filthinesse of sinne) and the more he cutteth himselfe off from that portion of soueraigne felicitie which is in the life to come. Truly he that hath most yeares hath most iniquitie, and he that croucheth most in the myre of

of the woꝛld, rotteth moſt. And therefoꝛe to the Childꝛen of darknes, ỳ vncleanneſſe of the fleſh is a pleaſant habitation: But to the Childꝛen of light, to the immoꝛtall ſpirits, to the regenerate hearts, heauen is much moꝛe deſiderable. Grant therefoꝛe, my God, that as I daily growe towards my ende, ſo I may liue the moꝛe chærefully learning in thy ſchoole, to pꝛeferre thy eternall life beꝛoꝛe the light of the Sunne, the glorꝛy of heauen, beꝛoꝛe the vanitie of the earth, the glorious habitation in paradice, beꝛoꝛe the painefull tumults of the woꝛld, the ſociety

cietie of Angels, before the fellowship of mortall men, the onely blessed and permanent life, before the passing shaddowes of this life, which is fruitfull in anguishes, ryotes, and labors, the triumph before the combat, the present possession of soueraigne good, before the hope of enioying: and that attending this hauen of health, I may know how to prepare my selfe by continuall meditation in these excellent consolations, that happie are they that die in the Lord; for they rest from their labors: That death is to them no death, but a sleepe in regard of their bodies,

dies, then freed from the miſeries of life: and that, as for the ſoule, which findeth it ſelfe deliuered from the tyrannie of ſinne, it is to her a chaunge to a better life: That this death is to all faithfull, the time of receiuing the garlands for their race, and the crownes of their labors. That to them she is an acceptable iſſue of a laborious trauell, their deliuerie from all terror and feare, and the ſtedfaſt accompliſhment of their vocation to felicity: which made the Apoſtle to ſay (Alas! wretched man that I am, who ſhall deliuer me from this body of death? I deſire

to

to be dissolued, and to bee with Christ) howbeit if notwithstanding in the infirmitie of my flesh, the fearfull Image of death trouble me in the straites of my departure. If the world that doth alwayes too much bewitch vs, maketh my thoughts then bowe to his will: If Sathan pitcheth his assaults, and snares, and vpon the remembrance of my sinnes, setteth hell before my face: Moreouer, if my owne perturbations keepe me from apprehending thy eternall consolations, in such most necessarie extremities, vouchsafe (my good God and Father) in

these

theſe anguiſhes, to approach vnto me, to ſaue me from ẏ running and ſwift ſtreame of ſuch brookes, ẏ they may not cary me away to perdition illuminat my thoughts with thy ſpirit, waken my ſoule out of ẏ ſléepe of death, renew my heart by the vertue of thy ſpirite, and put into my hands, the ſtaffe of thy aſſured conduct, to bring me out from the labyrinth of this ſorrowfull paſſage, cauſing me, with the eyes of my faith, to behold my righteouſneſſe vpon the croſſe of my Sauiour, the diſcharge of my debts in his ſacrifice, my victorie in his combats, my life in his death, my glory

and

and ioy in his resurrection; that so replenished wᵗ peace, I may cheerfull resigne my body to the earth, as assured that it shall rise againe, and my soule to heauen, with these last wordes of Christ, (Into thy hands, O Father, I commit my spirite.) So be it.

The nineteenth Prayer.

For heauenly life.

He that heareth my word, & beleeueth in him that sent me, hath life euerlasting, and I will raise him again at the latter day. Father, concerning those whome thou

thou haſt giuen me, my deſire is, that they may be where I am, that they may bee with me to behold my glory. Iohn. 5. and 6. and 17.

Soueraigne Father of all things, and by a ſingular priuiledge, Father of the children whome it hath pleaſed thée to adopt in our Lord Ieſus Chriſt, to be co-heires with him in the celeſtiall life, I learne in thy word, that this inheritance and bleſſed eſtate is a contemplation of the glory of this great Sauiour of the elect, in an vnſpeakable bea-

titude, onely worthy to bee loued, and to bee sought incessantly night and day, with the lampe of thy truth, Which is to see him as he is (true God, and true Man) and perfectly to enioy his presence with communicating of all his goodnesse, to be in the ioy of his Lord, as a loyall seruant, and to behold him face to face in his diuine essence, one with the father, and with the holy Ghost, one onely God in soueraigne Maiestie which is to be united & conioyned w̄ him; & by him vnto thee, O eternal God, who art all light and life of the soule, at her earthly habitation, afterward

ward reuested with it flesh in that great day of ỹ glorious comming of the same Christ, when he shall wholy render vp vnto thée ỹ kingdome of thy grace, that thou maist be all in all: To be briefe, (which is both in body & soule) to bee in him, and to liue of his glory. And this also is the eternall life, a life accomplished in knowledge, in loue, in righteousnesse, in rest, in honour, in beautie, in constancy, in ioy, felicitie, and peace, a life wherein the Angels & saints incessantly do sound out and celebrate, O Lord, thy great name, in perfect and rauishing melodie, replenished

both with a desire, and a fulnesse of ỳ celestiall bread (Jesus Christ God & Man) without this desire breeding any griefe, or this fulnesse any molestation. In summe, a life, which by the full view that we shall haue of thy eternall deitie (O almightie God) shall make vs knowe thée, as thou hast knowne vs, and as thou art in Trinitie of persons (Father, Word, Spirit) and in vnitie of essence: likewise to loue thée according to the excellencie of thy nature, w̃ our whole harts & thoughts, and our whole strength, and might, and in this loue to obtaine our perfect and full con-

contentment. To this heauenly life, O Lord, my ſoule directeth her flight, this is the marke that ſhe aimeth at, the end whereto ſhe tendeth, and the reward that ſhe, by thy grace, promiſeth her ſelfe, for ſeeking after thy well beloued Sonne, in whom it pleaſeth thée to be my God and my Father. Oh! I ſhall indéed goe and liue in this holy and ſacred place of the habitation of thy glory, and there ſhall contemplate that which neuer eye ſaw vnder the heauen, neither eare hath heard, nor hart comprehended, of ỹ ſolide riches which thou doſt kéepe from all e-

ternitie for thy children.

I shall see, I say, these diuine wonders in thy sanctuaries, in thy light inaccessible for all flesh, knowing in the brightnesse of thy countenance thy infinite power (O Father) thy incomprehensible wisdome (O Son) and thy incomparable vertue (O holy Ghost) one only true God. A knowledge so singular and pretious, ỳ therein resteth all the felicitie of the Angels and saints, their only plentiful reward, their scepter, the diademe of their glorie, and the full and perpetuall ioy that couereth their heads as wᵭ a crowne of victorie, in a peace durable

ble for euer. I beſeech thee therefore, O Lord, to giue me grace, that withdrawing my affection more and more from the darke cloyſters of the earth, ſprinkled with teares, I may lift vp my deſires to the lightſome habitation of thy deitie, where the treaſures and incomparable ioyes of thy paradice do remaine in an eternall life.

So that I may finiſhe my courſe in an earneſt and perpetuall meditation of this angelicall and diuine being, and comforting my ſelfe inceſſantly night and day, in that the promiſe is made vnto me through my

Sauiour Iesus Christ, to the end, ỹ in my last houre (come out of my misery and entered into my felicitie) I may with a happie slight go take my rest aboue in thy peace, O my God, which surmounteth all vnderstanding, & for to sing Psalmes of thanksgiuing vnto thee without end. So be it.

The twentieth Prayer.

Vpon eternall death.

Of those that sleepe in the dust of the earth, some shall awake to euerlasting life, others to rebuke and shame without ende. Their

their worme ſhal not dy, and their fire ſhall not be quenched: there ſhall be weeping and gnaſhing of teeth, Dan. 12. Eſay. 66. Math. 15.

ALmightie God, for whoſe glory all nations are created. Thou which art the mightie and the faithfull God, keeping thy couenant, and free mercy with a thouſand generations of thoſe that loue thee, and obey thy commaundements, and which giueſt againe the very ſame vnto thoſe that hate thee, and rebell againſt thee with euery of them e-

uen to their face, whose will is the iust and soueraigne cause of all that is done in heauen and in earth, whose counsels are vnsearchable, and iudgements most pro-found & admirable. O Father and gouernour of all things, thou hast euen from the beginning of thy vnspeakable goodnesse framed man, & reclothed him with such an excellency, as did sufficiently preach forth the infinit power of thy hand, which had created him such a one. I will not, neither can I ascend higher then thy word teacheth me, to enquire wherefore thou wouldest not so establish the blessed

ſed being of this the greateſt and chiefeſt of thy viſible wo2kes, that hee might not fall, I haue matter enough to occupie the ſtrength of my ſoule, to meditate vpon, to haue in deteſtation, yea euen befo2e thy Maieſtie to accuſe the p2ide of our nature, which thought not it ſelfe inhono2 ſufficient, vnleſſe it were equall with thy deitie, fræing it ſelfe from al feare, and obedience vnto thee, and by that raſh ingratitude call himſelfe head long from innocency into ſinne, from life into tempo-rall and eternall death. To thee, O Lo2d, belongeth righteouſneſſe, and to man con-

confusion and shame, & thou, after thy good pleasure, shewest mercy to whome thou wilt shew mercy. The vain Philosophie, and foolish curiositie, which is not content with the simplicitie of Christian faith, retained within the limits of thy sacred oracles, shall make much enquirie about this fall of Adam, to the end (if she could) to penetrate into thy secret counsell, about the creation and end of thy workes; yea euen in that which toucheth the election and reprobation of mankind, shee dareth in this bottomlesse pit to discourse of thy infinit iustice, and the argument of thy incom-

cõprehenſible glory, meaſuring both the one and the other, with her terreſtiall conceits, for to declare in her imaginations, thy grace to the elect, and thy iudgement againſt the reprobate, daring to pleade their cauſe, as alſo ſhe will reſolue of their eſtate after this life, and of the qualitie of their punishments. But thy children, O heauenly Father, inſtructed by thy doctrine through the light of thy ſpirit, will in their harts humbly reuerence thy decrees, which are alwayes iuſt, euen in the firſt condemnation of all mankind, and will be content to magnifie thy

gwd-

gwdnesse, for the grace that it hath pleased thée to bestow vpon them in Iesus Christ, adopting them by him of thy frée mercie into thy family. For they haue learned in thy schoole that the inaccessible brightnesse of thy iudgements, dazleth the best sighted minds and spirits: yea wasteth and consumeth them when they presume to approach to enquire the secret causes. This to I know (neither will I knowe any more) that all things doe worke for the best in thy elect, because that hauing knowne them before all ages, thou hast also predestinated them to be made comformable

formable to the image of thy Sonne, called and iuſtified them to bee glorified. The veſſels of wrath prepared to perdition, do feele none of theſe free mercies and celeſtial riches, wherof it comes, that when they thinke vpon death, they ſee nothing but fearefull, horrible, damnable, all intollerable paine, without diminution or end: an infernall diuelliſh, and endleſſe torment, a gnaſhing of teeth, with blaſphemy and diſpaire, a perpetuall diſquiet both in body and ſoule, an eternitie to their woe and damnation; and which is worſe, a moſt mercifull God, whom they ſhall know

know to be in heauen, and yet not to be their God, but their aduersary, and soueraigne Iudge, to be as seuere and rigorous to them, as he shall be gentle and fauourable to his children. This is in summe, that all the reprobate may expect or hope for in death. This also maketh, that when they finde they are vtterly destitute of the pledge of their frædome, which thy elect (O Lord) do carrie with them, in this sin of nature (namely faith in Christ) dead for their sins, and risen againe for their righteousnesse; these miserable men depart this their earthly habitation, with great

great griefe and trembling, vſually at ỹ hower of death cauſing foorth many wofull ſobs, infallible fore-runners of their miſery at hand: As in truth they want no more thereof, but the proofe that they are going to make, of the eternall torments with the diuels in the burning lake of fire and brimſtone, which is neuer quenched, giuen to the ſoule preſently vpon the temporall death, and to both body and ſoule in the day of the reſurrection of all fleſh, I ſay in the ſecond and eternall death, a death which continueth wõ-out dying, and without conſuming, or deſtroying, that which

which it makes to languish for euer in a furnace, alwayes burning, deuouring and consuming: amongst which vnspeakable torments (yea such as mans thought is not able to conceiue) this paine is not the least to the damned (but rather another cruell death) that they neuer haue any motion of the spirite to repent or conuert vnto thée the onely and true God. I beséech thée therefore, O Lord, that as thou hast giuen me grace to beléeue that by thy grace I am made a vessell of merey, I may liue in the life of the righteous, sanctified by the spirite of Christ.

Chriſt, to depart happily in him, and ſo to aſcend vnto thee in thy new Sion, and there to receiue the prize of the victorious Crowne, which this great Sauiour of the elect hath purchaſed for the perfection of their glory. Amen.

The 21. Prayer.

For the Morning.

Our Lord, euen in the morning heare my voyce: Early in the morning will I direct my prayer vnto thee, and will looke vp. O Lord I crie vnto thee, and early ſhall my prayer come

come before thee. Let my helpe and beginning be in the name of God (Father, Sonne and holy Ghost) who hath made heauen and earth, Psal. 5. & 8.

LOrd my God eternall & almighty, to whome I owe all glory and obedience, I do humbly prostrate my selfe before thy face, and lift vp my heart & voyce to thée my Father which art in heauen, to sanctifie thy name, to craue thy mercy, and to giue thée thankes for thy benefits. I acknowledge of thy prouidence

dence and benignitie, that hauing paſſed this night vnder thy gard and protection, I may yet ſee the light of the day, and in the workes of thy hands, contemplate the greatneſſe of thy power, and here below enioy thoſe temporall benefits that thou powreſt plentifully or largely vpon thy creatures.

But becauſe of thy vnmeaſurable bountie, thou makeſt earthly things common to all men, and that the effects of the ſonne do ſtand vs in no ſteed but for the life of the body, I beſeech thée (merciful Father) more and more to raiſe vpon my hart thy eternall light (our Lord Jeſus

Jesus Christ) & by the vertue of thy spirit, so to scatter the darknesse of my vnderstanding, and to breake the hardnesse of my heart, that so farre as it may suffice for my saluation, I may apprehend the glory of thy kingdome, and the mysteries of Christian faith, together wᵗ the duty of my calling, that I may constantly walke in the same, in a good conscience and as before thee, the searcher of our hearts with all my thoughts, worshipping and louing thee in spirit and truth according to thy worde: louing also, in thee, my neighbors as my selfe, to pleasure them so far as

as I may, by thy grace: but becauſe my ignorance and imperfections, do carry me farre from ſuch wiſedome, and fulfilling of righteouſneſſe, being a poore ſinner, weake in faith, ſlow in hope, cold in charitie, and polluted with many offences that make me worthy of death and of hell. I beſeech thee, my God, in thy fatherly loue to beare with theſe my defects, and to forgiue me my treſpaſſes, in the name of thy ſonne our mediator and ſauiour, accepting his ſacrifice as a full ſatisfaction for my ſinnes, and imputing vnto me his righteouſneſſe, to life euerlaſting.

Yea

Yea and to the same end also, vouchsafe to encrease in my soule the gifts of thy spirit, so as I may from better to better, prosecute my life in the path of thine elect, beeing through thy power freed from the temptations of the Diuell, the world, & my owne flesh, and by thy blessing preserued from the dangers and miseries of this poore life, always notwithstanding content with whatsoeuer it shall please thee to bestow on me.

Sith thou art my Father, I cannot but expect a happy end of al my estates hauing already receiued of thy mercy, the assured pledge of salua-

ſaluation (forgiueneſſe of ſinnes.) But Lord, grant eſpecially that this thy grace in Ieſus Chriſt, may be vnto me a comfort, and light all the dayes of my life, eſpecially in the darkneſſe of my death, to retaine and hold me faſt in the hope of my ſaluation, that with a liuely faith at my laſt gaſpe I may ſpeake theſe words of my Sauiour vpon the croſſe, (Into thy handes O Father I commend my ſpirit) whereby my ſoule alſo inwardly may heare ỹ ſame Chriſt ſaying vnto me, as vnto the poore penitent théefe (Sonne reioyce, this day thou ſhalt be with

me in Paradice) so that full of peace, by the effects of thy spirite, I may chærefully leaue my body to the earth, assured of the resurrection, and that my soule may, by the Angels, be guided to the rest of the Blessed: e vouchsafe, O Lord, to do the like fauour to all men, euen as I craue these things, in the prayer which thy Sonne hath taught me. (Our father, which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done, in earth as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespasse against

againſt vs. And leade vs not into temptation, but deliuer vs from euill: For thine is the kingdome, the power and the glory, world without end. Amen.) Likewiſe (my God) encreaſe in me, faith working euery good worke, and giue me grace conſtantly to perſeuere, and thereof to make confeſſion euen to my laſt gaſpe, ſaying. (I beleeue in God the Father almightie, maker of heauen and earth. And in Ieſus Chriſt his only Sonne our Lord, who was conceiued by the holy Ghoſt, borne of the Virgin *Mary*, ſuffered vnder *Ponce Pilate*, was crucified, dead and buried,

ried, he descended into hell, the third day he rose againe from the dead: he ascended into heauen, and sitteth at the right hand of God the Father Almightie. From thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, The Communion of Saints, the forgiuenesse of sinnes. The resurrection of the flesh, and the life euerlasting.) **This is my faith, O Lord, wherein I will liue and die, as also in the obseruation of thy holy cõmandements, compriſed in these two** (That wee loue thee with all our heart, with

all

all our ſoule, with all our ſtrength, and with all our thoughts, and our neighbours as our ſelues.

Thus thy grace, O my God and Father, bee with me, and the bleſſing vpon all the works of my hands. So be it.

The two and twentieth *Prayer.*

Among the Family.

At noone, at night, and in the morning will I cry vnto God, and the Eternall ſhall deliuer me. I will make a noiſe, and hee ſhall heare my voyce (ſaid *Dauid*) and

Daniel kneeled down three times a day in his house, prayed vnto, and magnified his God. *Psal.* 55. & 18. Dan 6.

Our help and beginning be in the name of God.

LORD our God, and our Father, onely great in glory, and of infinit power. It hath pleased thee so farre forth to honor men (poore wormes, of the Earth) that they may in full confidence, in thy love and bountie, present themselues before thy face,

face, to magnifie thy name: to talke of thy beneficence, & to crane thy mercy. Wee humbly beſeech thee therefore by thy ſpirit to diſpoſe of our ſoules, our hearts, and our lips to glorifie thee, and ſo to call vpon thee, that our vowes may bee acceptable vnto thee, and our prayers heard, we cõfeſſe our ſelues, in thy preſence, to bee ſo great ſinners, that our vnworthyneſſe will not ſuffer vs to looke vp to heauen, wõout feare that thou ſhouldeſt in thy iuſt wrath thunder vpon vs: neither can we caſt our eies vpon the earth, but we ſhall ſee as it were

hell open for the reward of our wickednes: for we are, not onely as the children of Adam, conceiued and borne in sinne, worthy of thy curse, but also, by our owne faults, lusts, vncleanes, bad thoughts, & wicked works, whereinto through our corruption and frailtie, we doe daily fall, which also in our consciences are so many witnesses to condemne vs, and as it were Heraultes that doe denounce vnto vs death and hell: But (O Lord) thy mercie doe infinitely exceede our malice, and thy eternall compassions, are vpon sinners that conuert & turne vnto thée.

Thou

Thou art that pittifull Father, that gladly receiued his prodigall and vnthrifty ſonne. That louing ſhepeheard, that carefully ſeeketh the loſt ſheepe; that charitable Phiſition, that freely commeth to the ſicke to cure them. Wee therefore the children of thy loue, the ſheepe of thy folde, and the poore in ſpirit, do moſt humbly beſeech thee in the name of thy welbeloued Sonne, our mediator Ieſus Chriſt, to vouchſafe to take away all our calamities, in pardoning our ſins, becauſe thou haſt giuen vs this great Sauiour in the world, to the end, that whoſoeuer beleeueth

ueth in him, should not perish, but haue life euerlasting. We are baptized in his name, we haue receiued his Gospell: and he giueth vs his body in thy Church for spirituall food, that wee may liue in him, and of him for euer blessed. Giue vs grace therefore, O our God, with a true and liuely faith vpheld by hope, and doing euery good worke, to apprehend, to the glory of thy name, and the peace of our soules, these great benefits that are purchased for vs, in the death and passion of the same our Redéemer, that we may incessantly yeelde praisings vnto thee, and liue

lius in holineſſe, accoꝛding to thy woꝛd. Foꝛ the perfoꝛmance hereof vouchſafe to encreaſe the gifts of thy ſpirit in our hearts, whereby the deſires of the fleſh, and vanities of the woꝛld, may be moꝛtified, & the pure fire of thy loue ſo kindled, ỹ we may loue, honoꝛ & ſerue thee, with al our ſoule, wᵗ all our ſtrengths, & with all our mindes, and louing our neighbours as our ſelues, to pleaſure them in all duties of loue to our power.

Strengthen vs likewiſe with thy vertue, O Almighty God, againſt the temptations and aſſaults of Sathan, deliuering vs victoꝛiouſly,

ouely, preseruing vs also from such dangers and miseries, as euery where follow vs at the heeles in this life: and aboue all, giuing vs grace, in whatsoeuer estate we bee, still to bee content with thy will, which can neuer bee other than good and iust, and to vs profitable, because wee are of the number of his children So let thy peace bee in vs, and vpon all the workes of our hands, that wee may happily passe the rest of our dayes, walking euery of vs in his familie, in the dutie of our vocation, in a good conscience, as before thy face, to whom nothing is hid:

hid: and meditating diligently, vpon the ſhortneſſe and afflictions of this our life, that ſo wee may aduance thee, and finally end in the wiſedome of true chriſtians: wherby we may principally learne to deſire heauen, and patiently to take all humane croſſes, and whatſoeuer may ſeem to vs moſt greeuous to the fleſh, knowing that all things ſhall turne to our good, alwayes prouided, that conſtantly we perſeuere in thy ſeruice, for ſo ſhall wee liue and die with Chriſt, that we may enter into his ioies in heauen, there to behold his glory. Furthermore, how-

whosoeuer vnworthy sin-
ners we are, yet O Lord, in
as much as thou hast com-
manded vs, to pray one for
another, to the aduancemẽt
of thy Kingdome, wee pray
to thee for all men, that it
may please thée so to worke,
that they who as yet haue
not the knowledge of thy
holy Gospell, may, by the
preaching thereof, and the
illumination of thy holy
spirit, bee brought to know
thée, the only and true God,
and him whom thou hast
sent, Jesus Christ, to saue
the worlde. Also that they
whom thou hast already vi-
sited with this grace, as our
selues; may daily increase in
thy

thy ſpirituall bleſſings: ſo that altogether wee may worſhip thée with heart and mouth in one Spirite, one Faith, and one Baptiſme. And ſith thou haſt alſo ordained gouernments and callings, that all people may be gouerned in the feare of thy Name, and to common commoditie. Wee beſeech thee to inſpire, guide and bleſſe our King, & all Princes Maieſtrates and Superiors, that haue the gouernment of thy Sword vpon earth, that euery one of thē raigning in godlineſſe, and righteouſnes, may employ their power which they hold from thee, to cauſe thee

to

to cause thee to bee serued & honored to the tranquilitie peace and relieue of their subiects, wholy submitting themselues and their people, to thy holy word. Likewise for the publishing of thy Word in all places, vouchsafe more and more wᵗ thy gifts to inrich the pastors & doctors of the church, and daily to raise vp more to execute in a good conscience their charge, to the edification and perfection of thy holy Temple, whereof, in generall (O Lord) and of euery faithfull, vouchsafe to shew thy selfe the Almighty Protector, to the confusion of all the Aduersaries of

the

the Name of Chriſt, and of his holy Church.

We alſo pray thee for all thoſe whom thou viſiteſt w̄ tribulation, whether it be ſickneſſe of body, or anguiſh of ſoule, that thou, O mercifull Father, vouchſafe to giue them comfort and patience, to the bearing of their calamities, and deliuerance from their afflictions. Aſking all theſe things of thee in the name of thy Sonne our Mediator, and as hee hath taught vs to pray, Our Father which art in heauen, &c. We alſo beſeech thee, O Lord, to encreaſe and confirme vs in the Catholike faith of thy

Church

Church, to the end it may take liuely roote in our soules to fructifie, to all righteousnesse and good workes: and that euen to our last gaspe, we may make like confession thereof, as we do now both with hart and mouth. (I beleeue in God the Father Almightie, &c. And because the faith of thy children, O Lord, is inseperable from the obedience due to thy word, especially in the ten commandements of ỹ law, and that thou doest ordaine, that we should haue them perpetually in our hearts & mouths, to kéepe them, and to teach them to our families,

lies, giue vs grace, to our powers, to conforme our ſelues to the ſame; euen as wee vnderſtand that they were deliuered from thy mouth, ſaying. (Harke *Iſrael*) I am the Lord thy God, that brought thee out of the land of Ægypt, out of the houſe of bondage.

1 Thou ſhalt haue no other Gods before me.

2 Thou ſhalt not make to thy ſelfe any grauen image, or the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them, for I am the Lord thy God,

a iealous God, that viſiteth the ſinnes of the fathers vpon the children, to the third & fourth generation of them that hate me, and ſhew mercy vnto thouſands of them that loue me and keepe my commandements.

3 Thou ſhalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltleſſe that taketh his name in vaine.

4 Remember that thou keep holy the Sabaoth day, ſixe dayes ſhalt thou labor, and do all that thou haſt to do, but the ſeuenth day is the Sabaoth of the Lord: In it thou ſhalt do no manner of thing, thou and thy ſonne, and

and thy daughter, and thy man-ſeruant, and thy maid-ſeruant, and the ſtranger that is within thy gates: for in ſixe dayes the Lord made heauen and earth, and the ſea, and all that therein is, & reſted the ſeauenth day, wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

5 Honour thy father and mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou ſhalt do no murther.

7 Thou ſhalt not commit adulterie.

8 Thou ſhalt not ſteale.

9 Thou

9 Thou shalt not beare false witnesse against thy neighbor.

10 Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbors wife, nor his man-seruant, nor his maid-seruant, nor his oxe, nor his asse, nor any thing that is his.

And the summe of all these commandementes is this: That we loue thée, O Lord, with all our hearts, & with all our minds, and our neighbors as our selues. Thy blessing therefore, O our God and father, with the peace of our Lord Iesus, and the comfort of the holy Ghost, be thus giuen vnto

vs

vs by thy grace, and remaine with vs for euer. Amen.

The 13. Prayer.

Before meate, among the Family.

The eyes of all creatures look vp vnto thee O Lord, thou giueſt them meate in due ſeaſon, thou openeſt thy hand, and filleſt with thy bleſsing euery liuing thing, &c. Pſal. 145.

O Euerlaſting GOD and Father, wee beſeech thee to extend thy bleſſing vpon vs thy

thy poore children and seruants, and vpon the foode, which it pleaseth thee, of thy goodnes, to giue vnto vs for the sustenance of our life, that wee may vse the same soberly and with thanksgiuing, as thou hast commanded. But aboue all things, giue vs grace to desire, and especially to seeke the spirituall bread of thy word, wherewith our soules may be fed eternally in the name and to the glory of the Father, Sonne, & Holy-ghost, one only and true God, who liueth and raigneth world without end. Amen.

The 24. Prayer.

After meales among the Familie.

Whether we eate or drinke, or whatſoeuer we do, we muſt do all to the glorie of God. 1. Cor. 10.

Eternall God, our Father, we yéeld thée thankes, for that it hath pleaſed thée to nourish and féede vs, miniſtring vnto vs all that is néedfull for this life, and making vs to enioy ſo many temporall benefits as thou doeſt largely poure vp-

pon vs thy creatures: we beſeech thee of thy goodneſſe, vouchſafe to continue them the reſt of our dayes. But aboue all, we praiſe thee for the ſpirituall foode, that by thy word thou giueſt to our ſoules, to the end they may for euer liue in bliſſe, thorough Ieſus Chriſt our redeemer: to whom with the Father, and the holy Ghoſt one only and true God, be all honour and glory for euer. Amen.

The fiue and twentieth *Prayer.*

Euening prayer for the Houſhold.

It

It is a good thing to giue thankes vnto the Lord, and to ſing praiſes vnto thy name, O moſt high! to tell of thy truth in the night ſeaſon. I will lay me downe in peace, and take my reſt, for it is thou Lord only that makeſt me dwel in ſafetie. Pſal. 92. & 4.

O Lord our God and Father, as thy people of Iſrael offered vnto thee their euening ſacrifice, ſo do we offer vnto thee, the oblation of our humble and contrite hearts, that we may glorifie thy name, and obtaine remiſſion of our ſins.

We praise thee therefore & yelde thee thankes for thy benefits, namely for that it hath pleased thee to let vs passe this day, vnder thy protection and safeguard, without ỹ which we might haue incurred many miseries and dangers. But, because by our corruption and frailtie we haue diuerslie offended thee, in thought, word, and deed, and that thy mercie is vpon all those to whom thou vouchsafest to be a father, in our Lord Iesus Christ, and that call vpon thy name, we beseech thee to forgiue vs our sins, and to accept of his righteousnesse, in the merit of his death,

death, in diſcharge of our debts: ſo that as euery thing is now hidden from our eies by the night which thou giueſt vs for the reſt of our bodies, ſo our offences may be buried out of thy ſight, in the ſepulchre of the ſame Chriſt, whereby our ſoules may haue in him their ſpirituall reſt. Alas, we knowe that Sathan the Prince of darkneſſe, lieth alwayes in waite to hurt vs, ſeeking principally to make a breach into our hearts when we ſtand leaſt vpon our guard: but (O Almighty God) in thy preſence alſo are the thouſands of Angels, to watch on thoſe whome thou haſt

called to the inheritance of thy saluation, of which number we do beleeue our selues to be, through the mercie which it hath pleased thee to shewe vs. Giue vs grace therefore to be deliuered from the temptations of the diuell, from vncleannes and troublesome dreames, whereinto our infirmitie doth leade vs, and also from all other daungers, to the end our bodies receiuing, through thy blessing, a peaceable and quiet sleep for their ease, our minds may watch more freely vnto thee (who art their rest and their life) and in the meditation of thy loue, that to morrow wee

may

may ariſe ſo much the readier, to glorifie and ſerue thee, euery one in his vocation. Thus running our race, in the path of thy elect, we may with ioy expect the deſired howre of our fleſh to reſt in the earth, that our ſoules may bee lodged in heauen, and at the laſt day be raiſed againe in glory, with all the Saints, to enioy the accompliſhment of our felicitie. Howbeit in the meane time, whilſt we comfort our ſelues in this hope, (O heauenly Father) we do recommend vnto thee the peace and preſeruation of our Church, the eſtate of this kingdome, and all ſuch

as be afflicted with sickneſſe or any other tribulation: beſeeching thee to giue to thy children & ſeruants, whereof to take comfort, and always to reioyce in thy goodneſſe. This is it that we doe beléeue in thy word: Yea, this is it, that wee doe craue of thee, in the name of our Mediator Jeſus Chriſt, by that praier which he hath taught vs. (Our Father which art in heauen, &c.) Thy bleſſing therefore O our God and father, the peace of our Lord Jeſus, with the comfort of the holy Ghoſt be giuen to vs by thy grace, & remaine with vs for euer. Amen.

The

The ſixe and twentieth Prayer.

Of him which ſuffereth much by ſickneſſe.

When you ſhall be ſicke, be not ſlow to pray to God, and hee will heale thee. He healeth thoſe that are broken in heart, and cureth their griefes. If they touched the gates of death, and crie vnto the Lord in their diſtreſſe, he will deliuer them from their troubles. Eccleſ. 18. Pſal. 147. & 107.

O Lord, my God and father, now it is, that in these griefs and paines that oppresse me, I doe better then heretofore I haue, acknowledge the corruption and frailtie of my nature, & the iustice and goodnesse of thy hand that visiteth me. The originall of all flesh is infection, his temporall habitation is in dust, continually tossed to and fro with stormes: her end is a prey to the wormes, and all her glorie is buried with her in the earth. Yet is man so blind, and depraued that for a short time, wherein he enioyeth any prosperitie and health,

health, he loſeth the know-
ledge of his fraile condition:
he ſwels and ſtrayeth from
the principall end of his be-
ing, and ſlideth away into
the follies and vanities of
the world: Thus might I
many times haue made ſhip
wracke among theſe lamen-
table rockes, haddeſt not
thou my God, ſtretched
forth thy rod of tribulation
vpon me in my moſt happie
proſperities to p[illegible]nt my
ruine. It is, as [illegible] to this
day thou doeſt admoniſh me
of thy diſciplin[illegible] which ma-
keth me to humble my ſelfe
in thy ſight, and to feele my
miſerie, that with heart and
voyce, I may confeſſe that
thou

thou art iust (O soueraigne Iudge) and good (O gentle Father) who wilt thus w̄ one medicine, chastize and cure the vlcer of my sinnes. Come therefore thou vapor of the earth, thou shadow of life, thou corruptible flesh, sith God for thy instruction and amendment giueth thee trauaile, put off thy selfe, and submit thée to his spirit, and thy spirite to the father of spirits, and thy affections to his will. Thus with all thy strength and mind, lift vp thy selfe towards this Fatherly hand from whence the stripe cō-meth and grieueth thee, towards this arme of the Almightie

mightie that hath caſt the ſtone that bruſeth thée, towards this great God, who being pitifull, doth ſee and heare thée in thy ſufferings, who vnder his hand holdeth both ỳ diſeaſe and the cure, the paine and the reſt, life and death, to make the one as profitable & healthfull vnto thée as the other. Then will I ſay with a contrite heart, yet full of confidence: I haue ſinned againſt thée, O my God, I haue grieuouſly offended thée, I deſerue to bee thoroughly chaſtiſed, and the ſiuels that I do endure, are farre leſſe then my offences. which only death and hel-

are

are able to counterpoise. But thy grace and compassion greater then my sins, are eternall vpon all those whome thou hast washed, fructified and iustified in thy well beloued Sonne Iesus Christ, of which number I do beléeue I am, and that in him, and for his sake, thou wilt make me blessed: forgiue me my debts in his name, and ease me of my anguish wherein I remain without strength. I beséech thée, from the bottome of my thoughts, in the bitternesse of my heart, and with the words of Dauid, (O eternall God) heare my prayer and petition, and let

nothing

nothing hinder my cry for comming vnto thee, hide not thy face from me, bend downe thine eare vnto me in the day of my trouble, make haſt and deliuer me in the day that I call vpon thee. for my dayes are vaniſhed like ſmoake, and my bones are dried like chaffe: my heart hath beene ſmitten, and withered like the graſſe, that I haue forgotten to eate my bread. O Lord, all my deſire is before thee, comfort the ſoule of thy ſeruant: ſhall any man tell of thy mercies in the ſepulchre, or thy faithfulnes in the graue. Thus then, O mercifull God, bearing my

my selfe in thy chastise-
ments, I will in all pati-
ence waite for the seasona-
ble succour of thy hand, as
being well assured, ỹ while
it is in comming, thou wilt
not suffer thy spirit of con-
solation to forsake me in the
middest of my tribulation,
that my present heauinesse
shall be vnto me the watch
of some ioy at hand: and ỹ
at all aduentures, the last of
my sorrowfull dayes, shall
be the first of my rest in e-
ternall life. And therefore
I will againe say with the
Apostle. Behold I am here,
deale with me at thy plea-
sure, and with thy seruant
Iob, (Albeit God should
slay

ſlay me, yet will I truſt in in him, and reproue my wayes in his preſence) and with Saint Auguſtine (O Lord ſmite here, cut here, burne here, ſo that thou doeſt pardon me for euer,) Amen. Our father which art in heauen, &c.

The ſeuen and twentieth Prayer.

At the Viſitation of the ſicke.

Is there any among you ſicke, let him call the Elders of the Church, and let them pray for him, and annoint him with oyle,

oyle, in the name of the Lord, and the prayer of faith shall saue the diseased, and the Lord shall raise him vp, and if he haue committed any sins, they shall bee forgiuen him. Iam. 5.

O Lord our God, who art all righteousnes and goodnesse, we knowe, that among thy corrections wherewith thou wakenest vs to our duties, it pleaseth thee many times to tame our flesh with sundrie diseases: for thou dost, by the paines that we suffer, aduertise vs of the cause of our euils, which is

ſs ſinne, and of the puniſh-
ment due to the ſame, name
ly death, whereof the infir-
mities of the body are the
ordinary meanes: And al-
ſo thou doſt withall put vs
in mind of the great day of
thy iudgement, which after
death doth enſue to life e-
uerlaſting, full of glory and
beatitude to the elect, and of
reproach and torments to
the reprobate.

But of theſe things, the
fleſh, ſo long as it feeleth it
ſelfe at eaſe, hath leaſt care
to heare: Sith therefore it
hath pleaſed thee, (O iuſt
and mercifull Father) with
thy rod to viſite this poore
ſicke perſon here preſent, af-
flicting

flicting him for his offences, as himselfe doth with vs confesse, we beseech thee that in pardoning him for the loue of thy well beloued Sonne Iesus Christ, thou wilt make this chastisement to profite him to his correction: so that hee may with quiet obedience beare thy visitation, submitting himselfe voluntary with all his heart to thy holy will, who striketh him, not as a seuere iudge, but as a most mercifull Father, whereby he may learne to repose his whole trust and assurance in thy loue, and as in him thou art the Author of his life, and canst preserue, him

him, whether it be to abide below here in thy Church, or that thou wilt gather him into thy kingdome of heauen. Thus Lord, on the one ſide awakening in his ſoule by his ſickneſſe, on the other, the feeling of humane miſeries, make him, with the eyes of his faith, to behold the eternall bleſſings thou reſeruеſt for him in thy paradiſe, to liue happie for euer: ſo that he may w̄ patience, eaſily digeſt the bitterneſſe of that potion that thou haſt powred forth vnto him bending his principall deſire to enioye thy preſence in heauen. But thou knoweſt, O mercifull

Fa-

Father, that the spirite of thy children is willing, but their flesh is alwaies fraile, and full of great mistrust, especially in the bitternesse of afflictions.

Assist therefore this sicke person with the plentie and strength of the gifts of thy spirit, that he may ouercome all the enemies of his peace: and be thou his shield against the assaults and terrors of death, especially if his conscience do trouble and accuse him for his inward and hidden sinnes, which are open in thy sight. Then let the holy Ghost, (the perpetuall comforter of of all faithfull soules) vouchsafe

ſake to repreſent vnto him for his defence the paſſion and ſacrifice of our Lord Jeſus, who hath himſelfe borne vpon the croſſe all our iniquities, that ſo he might abſolue and diſcharge vs, before thy iudiciall throne (according to the infinite merit of his righteouſneſſe) and open the gate of thy kingdome to all that ſhall beleeue and be baptiſed in his name. Thus this poore patient being comforted in feeling through a liuely and ſtedfaſt faith, the fruite and vertue of that earneſt peny of ſaluation ỹ Chriſt hath left vs in his Church, namely remiſſion of ſins for his ſake:

sake: also that this hope which is neuer confounded, doth kéepe his spirite quiet, that he may call vpon thee, O Lord, and sanctifie thy name, euen to his last gaspe neuer fearing the temptations of Satyan, of death, or of hell, as being assured, ỹ Christ hath ouercome them, and led them in triumph, breaking their bonds, so that he may, in all Christian confidence, cry out with thy Apostle, O death, where is thy sting? O hell, where is thy victory? In this manner (O mercifull God) let this sicke person be, by our prayers, commended vnto thee: and vouchsafe, if it be

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thy pleaſure, to reſtore him to health, with encreaſe of thy graces, that he may yet amongſt vs ſerue to thy glorie. If not, but that thou haſt otherwiſe appointed to bring him into thy reſt, thy will be done, and accepted both by him and vs in all quiet obedience. Receiue him into thy heauenly Hieruſalem, for he hath his whole recourſe vnto thee by one only mediator Jeſus Chriſt, & all his confidence is in thy mercy. Inſtead of bodily death grant him the life of his ſoule amongſt thy Angels, vntill that by the reſurrection of all fleſh, in the great day of the Lord, he

may liue a whole man in the contemplation of thy glorie. And to vs all here present likewise graunt thy grace, that we may as we ought, behold in this mirror, the shortnesse and vncertaintie of our dayes, that hereafter we may not desire any thing so much as to employ them carefully to thy honor and seruice. For all these things do we pray vnto thee in the name of thy sonne, in that prayer which himselfe hath taught vs; Our father which art in heauen, &c.

The 28. Prayer.

For

For him that feeleth his death at hand.

We know, that if this earthly tabernacle be deſtroyed, we haue a building giuen of God : that is, a houſe not made with hands but eternall in the heauens. The body is ſowne in corruption, it ſhall riſe againe in incorruption, 2. Cor. 5. 1. Cor 15.

O God my God and Father, iuſtly was mā thy creature, when by ſinne

he had turned from thee (who art the life) cast headlong into the curse both of tempozall & eternall death: for thy Maiestie being infinitly offended, ought also in iustice to require a punishment without ende, which beginneth euen in this life in many miseries, & is perpetuated in hel, wherto deth is as it were the gate. O Lozd! The cause of so lamentable a mishap is in our nature: But in thee is pity and compassion, O mercifull Father, who after thy vnspeakable goodnesse, makest the tempozall death, which to all men is ineuitable, and to ỹ repzobate an entry into hell,

hell, to chaunge his quality concerning the Elect, being vnto them a toyfull paſſage to that happineſſe which is in heauen: For Ieſus Chriſt thy eternall Sonne, to purchaſe vs this benefit, did put on our fleſh, & therein healed the wound of ſinne by his righteouſneſſe: and by his oblation ſatisfied for our debt, triumphing by his reſurrectiõ, ouer Death, Sathan, and Hell, for the ſaluation of thoſe to whome thou giueſt grace to beleeue in his name. Now then, my God, ſith it hath pleaſed thée of thy great loue, thus to accompliſh the high myſtery of our redemption, I be-

sæch thee, graunt me to fæle the fruit and efficacy thereof, thzough the vertue of thy spirite, euen to the last galpe of my life, that then I may render to thee my soule in peace. Foz I am baptised in the name of Chzist, I beleeue in his holy Gospell, & am fed with his body and bloud in the holy Church. True it is, O Lozd, that the remembzance of my sinnes, whereof my conscience doth accuse me doth greatly trouble me; foz the darknesse of my vnderstãding hath kept me from knowing thee aright, and the cozruption of my heart from wozshipping thæ in spirit, and truth,

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accoꝛding to thy woꝛde, I haue neglected this pꝛetious treaſure, euen the voyce of my Redæmer, and by my ſlackneſſe, made the ſæde thereof vnfruitfull in my ſoule, many times pꝛefer-ring the loue of my ſelfe and the vanities of the woꝛlde, beſoꝛe the loue that I owe vnto thee (my Creatoꝛ) and my neighboꝛ foꝛ thy ſake. I haue not affected the croſſe of thy Sonne, that I might cheꝛfully cary myne after him, in renouncing all my concupiſcences: neither haue I applied thy chaſtizement to an vpꝛight amendment of life: I haue bene weake in faith, ſlow in hope, cold in

charitie, vnpatient in tribulation, and more stiffe in retaining other mens offences against me, then ready to pardon them, what more shall I say, my God? Also many other sinnes which I cannot expresse, which being euen at this day hidden from me in my infirmities do ouerwhelme my soule, were it not for the repentance that thou graunteſt me, & the truſt that I haue in thy mercy, through the righteousnesse of my Sauiour Iesus Christ, which it pleaseth thee in thy Fatherly loue to make mine; I see nothing but matter of dispaire. His sacrifice giueth

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